¶ THE
CATHECHISME,
or maner to teache
children the christen
Religion.

Made by the excellent doc-
tour and Pastour in Chri-
stes Churche Ihon Caluin.
Wherein the maister de-
maundeth the questi-
on, and the child
maketh aun-
swere.

EPHES. ii.
¶ The doctrine of the Apostles
and Prophets is the foun-
dation of Christes
Churche.

213;99

¶ The Minister.

WHat is the principall & chiefest ende of mannes life?

First Sondaie

The Childe.

To knowe God.

M. What moueth thee to saie so?

C. Because he hath created vs, and placed vs in this worlde, to sette forthe his glorie in vs, and it is good reason, that we employe our whole life in his glory, seyng he is the beginnyng and fountaine thereof.

Whereunto manne was created and made.

M. What is thē the chiefest felicitie of man?

C. Euen the self same, I meane to knowe God, & to haue his glory shewed forthe in vs.

The greatest felicitie that manne can attaine to.

M. Why doest thou call this, mannes chief felicitie?

C. Because that without it our condition, or state were more miserable, then the state of brute beastes.

M. Hereby then we maie euidently see, that there can no suche miserie come vnto manne, as not to liue in the knowledge of God.

C. That is moste certaine.

M. But what is the true, and right knowe-ledge of God?

C. When a man so knoweth God, that he giueth hym due honour.

The true knowledge of God.

The right manner to worship God, stãdeth in fower pointes.

M. Which is ỳ waie to honor God aright?

C. It is to put our whole truste and confidence in hym, to studie to serue hym in obeyyng his will, to call vppon hym in our necessities, sekyng our saluation, and all good thynges at his hande, and finally, to acknowledge bothe with harte and mouthe, that he is the liuely fountaine of all goodnesse.

Minister.

A. Sondaie.

WEll then, to the ende that these thinges maie be discussed in order, and declared more at large, whiche is the first poinct?

C. To putte our whole confidence in God.

M. How maie that be?

The firste pointe of honouring God.

C. When wee haue an assured knowledge, that he is almightie and perfectly good.

M. Is that sufficient?

C. No.

M. Shewe the reason.

C. For there is no worthinesse in vs, why God should either shewe his power to helpe vs, or vse his mercifull goodnesse to saue vs.

M. What is then further required?

C. That euery one of vs be fully assured in his conscience, that he is beloued of God, and that he will be bothe his father, and Sauior.

M. How

M. How shall we bee assured hereof?

C. By his owne woorde, wherein he vttereth vnto vs his mercie in Christe, and assureth vs, of his loue towardes vs.

M. Then the verie grounde, to haue sure confidence in GOD, is to knowe hym in our Sauiour Christe. The foundation of our Faithe.

C. Yea truely.

M. Then briefly, what is the effecte of this knowledge of God in Christ?

C. It is conteined in the Confession of the faith vsed of all christians, which is commonlie called the Crede of the Apostles, bothe because it is a briefe gatheryng of ỹ Articles of that faith, which hath been alwaies cõtinued in Christes Churche, and also because it was takẽ out of the pure doctrine of the Apostles.

M. Rehearse the same.

C. I beleue in God the Father almightie, maker of Heauen and Yearth. And it Iesus Christe his onely sonne our Lorde, who was conceiued by the holy Ghost, borne of the virgine Mary: Suffred vnder Pontius Pilate, was crucified, dead, buried, and descended into helle. He rose againe the thirde daie from death. He ascended into heauen, and sitteth at the right hande of God the father almightie: From thẽce he will come to iudge the quicke The Crede of the Apostles.

and the deade.

I beleue in the holy ghost: the holy churche vniuersall: the communion of Sainctes: the forgiuenesse of synnes: the risyng againe of the bodies: and life euerlastyng.

Minister.

iii. Sondaie.

O the intent that this confession maie bee more plainly declared: into how many partes shall we deuide it?

C. Into iiii. principal partes.

M. What be thei?

The christian faith standeth in .iiii. points.

C. The firste concerneth God the Father. The seconde is of the Sonne Jesus Chriſte, wherein briefly also the whole historie of our redẽtion is rehearsed. The third is, touching the holy ghoste. The fowerth concerneth the Churche, and Gods giftes to the same.

M. Seyng there is but one God, what moueth thee to make rehearsall of the Father, the Sonne, and the holie Ghoste, as if there were three?

As cõcernyng the Trinitie.

C. Because that in the substaũce or nature of God, we haue to consider the father, as the fountaine, beginnyng, and originall cause of all thinges: then secondly his Sonne, who is the euerlastyng wisedome: Thirdlie the holie Ghoste, who is his vertue and power, spreade

vpon

vpon all creatures, and yet neuertheleſſe, remaineth alwaies wholie to hymſelf.

M. This is then thy meanyng, that there is no inconuenience at all, to vnderſtande ſeuerally theſe three perſones in the Godhead, who notwithſtandyng is one, and not thereby diuided.

C. It is euen ſo.

M. Make rehearſall now of the firſte parte of the Crede.

C. I beleue in God the Father almighty, maker of heauen and of yearth. The firſt parte of the belefe.

M. Wherefore doeſt thou call him father?

C. I call hym ſo, hauyng reſpecte to Jeſus Chriſte, who is the euerlaſtyng woorde begotten of God before all worldes, who beyng afterwardes openly ſhewed vnto the worlde, was euidentlie declared to bee his Soonne. Now ſeing GOD is our Sauiour Chriſtes father, it followeth neceſſarily, that he is alſo our father.

M. What meaneſt thou by that, thou calleſt hym almighty.

C. I meane not onely that he hath a power whiche he doeth not exerciſe, but alſo that all creatures bee in his hande, and vnder his gouernaunce: That he diſpoſeth all thynges by his prouidence: that he ruleth the worlde as What is ment by this worde almighty?

it pleaseth hym and guideth all thynges after his owne good pleasure.

The power of Gos is not idle.

M. So then by thy saiyng, the power of God is not idle, but continually exercised, so that nothyng is doen, but by hym, and by his ordinaunce.

C. That is moste true.

Minister.

iiii. Sondaie. Psalme. ciiii. Romans. i. Hebre. xi.

WHerefore is that clause added, Maker of heauen and yearth?

C. Because he hath made him self knowē vnto vs by his workes, it is necessarie for vs to seeke hym out in thē. For our capacitie is not able to comprehende his Diuine substaunce, therfore he hath made the worlde as a Glasse, wherein we maie beholde hym in suche sorte, as it is expedient for vs to knowe hym.

A glasse wher in we maie se God.

M. Doest thou not comprehende al creatures in these twoo wordes, heauen and yearth?

C. Yes verely, and thei maie right well be cōteined vnder these two wordes, seyng that all thynges be either heauenly, or yearthly.

M. And why callest thou God, onely creatour, seyng that to order thynges, and to conserue theim alwaies in their state, is a thyng of muche more importaunce, then to haue for one tyme created them.

C. By

C. By this worde Creatour, it is not onely ment, that God did once create them, hauyng no further regarde to them afterwardes: but wee ought to vnderstande, that as the worlde was made of hym in the beginnyng, euen so now he dooeth conserue the same, so that heauen and yearth, with the rest of the creatures, could not continue in their state, if his power did not preserue them. Moreouer: Seyng in this maner he dooeth maintaine all thynges, holdyng them as it were in his hande, it must needes followe, that he hath the rule and gouernaunce of all. Wherefore in that that he is creatour of heauen and yearth, it is he that by his goodnesse power, and wisedome, dooeth gouerne the whole order of Nature. It is he that sendeth Raine and drought, Haile, Tempestes, and faire weather, fertilitie and barrēnesse, dearth and plentie, health and sickenesse, and to bee shorte, he hath all thynges at commaundement, to doe hym seruice at his owne good pleasure.

Concernyng the proudēce of God.

M. What saiest thou, as touchyng the Deuilles and wicked persones: bee thei also subiecte to hym?

Concernyng the Deuilles.

C. Albeeit that God dooeth not guide them with his holy spirite, yet he dooeth bridle them in suche sorte, that thei be not able to stirre or

moue, without his permission and appointement: yea, and moreouer he doeth compell thē to execute his will, although it bee againste their intent and purpose.

M. To what purpose doeth it serue thee to knowe this?

C. The knowledge hereof doeth wonderfully cōfort vs. For we might thinke our selues in a miserable case, if the deuilles and the wicked had power to doe any thing, contrary to Gods will. And moreouer, we could neuer be quiet in our consciēces if we should thinke our selues to bee in their daunger. But for so muche as we knowe, that God bridleth them fast, and chaineth thē, as it were in a prison, in suche wise that they can dooe nothyng, but as he permitteth, we haue iust occasion, not onely to bee quiete in mynde, but also to receiue moste comfortable ioye, since God hath promised to be our protectour and defender.

The Deuill hath no power, but by God.

Minister.

v. Sondaie.

The seconde parte of the belefe.

GOde to then: Let vs come to the seconde parte of our belief.

C. And in Jesus Christ his onely sonne our Lorde.

M. What is the effecte of this parte?

C. It is to acknowledge the sonne of God to bee our Sauiour: and to vnderstande the meane

meane, wherby he hath redemed vs frō death and purchased life vnto vs.

M. What signifieth this woorde Iesus, by whiche thou namest hym? Iesus.

C. It is as muche to saie, as Sauiour: and this name was giuen vnto hym by the Aungell, at Gods commaundement. Math. i.

M. What is that of more estimation, then if that name had been giuen vnto him by mē?

C. Yea a greate deale, for since Gods pleasure was, that he should be so named, he muste nedes be our Sauiour in deede.

M. What signifieth thē this woorde Christ? Christe.

C. This woorde Christ doeth expresse more effectually his office, and dooeth vs to witte, that he was annointed of his Father, Kyng, Priest, and Prophet.

M. How hast thou the knowledge hereof?

C. By the Scripture whiche doeth teache vs, that annoincting did serue for these three offices, the whiche be attributed vnto hym, in many places of the same.

M. But what maner of oyle was it, wherwith he was annointed?

C. It was not suche materiall oyle, as we vse, and as did serue in old time, to the ordeinyng of Kynges, Priestes, and Prophetes: but a farre more excellēt oile euen the grace

of

of Gods holy spirit, whereof the outward annointyng in the old Testament was a figure.

M. What maner of kingdome is that wher of thou speakest?

The kingdom of Christ.

C. It is spirituall, and doeth cõsist in gods worde, and in his holy spirit, wherin is cõtained bothe righteousnes, and life euerlastyng.

M. And what is this Priesthode?

The Priestehod of Christ Hebr. vij. viij. x. x. and. xiij.

C. It is an office and authoritie, to present hym self before God, to obtaine grace and fauor for vs, and to pacifie his fathers wrathe, by offeryng an acceptable sacrifice vnto hym.

Wherein Christ was a prophete. Isaie. vii. Hebre. i.

M. Why callest thou hym a Prophte?

C. Because that he came doune into the worlde, as a chief ambassadour of God his father, to declare at large his fathers will, and to finishe all Reuelations and Prophesies.

Minister.

Sondaie.

COmmeth there any profite vnto thee by those names, and dignities of Christ?

C. Yea, thei altogether belõg to our comforte: for Christe did receiue all these of his father, to make vs partakers thereof, whereby we might euery one receiue of his fulnesse.

V

Ioon. i. Pphe. iiii. b

M. Declare this thyng vnto me, more at large.

C. He

C. He receiued the holie Ghoſt in full perfection, with all the giftes of the ſame, to beſtowe theim on vs, and to diſtribute them vnto euery one of vs, in the meaſure and quantitie, that God knoweth to be moſte meete, and ſo by this meanes wee drawe out of hym, as out of a fountaine, all the Spirituall giftes that we haue. Christ is the fountaine of all goodnes.

M. To what vſe dooeth the Kyngdome of Chriſt ſerue vs?

C. To ſette vs at libertie of conſcience, to liue godly and holily, that we beyng inriched with his ſpirituall treaſures, and armed with his power, maie be able to ouercome the Deuill, Synne, Fleſhe, and the Worlde, whiche be pernicious enemies vnto our ſoules. To what vſe the kyngdom of Chriſt ſerueth vs.

M. What profite haue we of his prieſthod?

C. Firſte by this meanes he is our Mediatour, to bryng vs vnto the fauour of God his Father: and againe, hereby we haue a free entrie to come in, and ſhewe our ſelues boldely before God, and to offer vp our ſelues, with all that belongeth vnto vs for a ſacrifice. And in this pointe we are fellowes, after a ſort, of his Prieſthode. The profite of Chriſtes Prieſthode. Heb. vii. viii. ix. x. and. xiij. Roma. xij.

M. The vtilitie of his office, in that he is a Prophet, is yet behinde.

C. Since our Lorde Jeſus hath receiued this Wherefore

Christe was a Prophete.

this office, to become the maister and teacher of his flocke, the ende of this dignitie, is to bryng vs to the right knowledge of ỳ father, and of his truthe, so that wee might become Gods housholde scholers, and of his familie.

M. This is it then, that a man maie briefly gather of thy wordes, that this name Christe doeth include three sundry offices, the whiche God hath giuen vnto his sonne, to the intent to bestowe the fruicte, and profite of the same vpon his electe.

C. It is true.

Minister.

xii. Sondaie. Christe the onely sonne of God. Ihon i. Ephes. i. Hebre. i.

BY what reasō callest thou Christ the onely Soonne of God, since God, doeth name all vs also his children.

C. As touchyng that, that we are Goddes children, we are not so of Nature but onely of his Fatherly adoption, and by grace, in that GOD doeth accept vs for his children: now our Lorde Jesus beyng begotten of the substaunce of his father, and beyng of the selfsame nature, maie iustly bee called Gods onely soonne, for that there is none other, that is so by nature.

M. This is then thy meaning, that this honour pertaineth peculiarly to hym alone, as

to

to whom it belongeth by Nature, the whiche notwithstandyng, he hath by free gifte of his goodnesse communicated vnto vs, in that we are his members.

C. It is euen so: and therefore in respecte of that his communicatyng with vs, the scripture calleth Christ in an other place, the first borne emong many brethren. Roma.viii. Colloss.i.

M. Why calleste thou hym our Lorde?

C. Because he is appointcted of the father, to haue Lordship ouer vs, and to rule in heauen and yearth, and to bee the heade of menne and Angelles.

M. What is the meanyng of that, whiche followeth?

C. It declareth after what sort the Sonne of GOD was annointed of his father, to become our Sauiour: That is to saie, he tooke vppon hym our flesshe, and therein fulfilled all thinges necessarie for our redemption, accordyng as thei be here rehearsed. The annointing of Christ.

M. What meanest thou by these twoo clauses: conceined by the holie Ghost, borne of the virgine Marie?

C. That he was fashioned in the virgines wombe, takyng verie substaunce and manhoode of her, that he mighte thereby become the seede of Dauid, as the Prophetes had before Christ becam verie manne. Psalme.xxxii. Math.i. Luke.i.

foꝛe signified, and yet notwithstãding, all this
Roma.v. was wꝛought by the secrete and marueilous
power of the holie Ghoste, without the com-
panie of manne.

M. Whas is it then nedefull, that he should
i.Timo.ii. take vpon hym our very flesh̃e?
Hebre.iiii. C. Yea verely: foꝛ it was conueniente, that
mannes disobedience against God, should bee
purged in the nature of man. And moꝛeouer
if Chꝛist had not been partaker of our nature
he had not been a meete Mediatour, to make
vs at one with God his father.

M. Then this is thy saiyng, that it behoo-
ued that Chꝛist should become very manne, to
the ende he might execute the office of a Sa-
uiour, as in our persone.

Christ hath performed that, whiche lacked in vs. C. Yea verely: foꝛ we must boꝛowe of hym
al ẏ whiche is lackyng in our selues: foꝛ this
our default could not otherwise be remedied.

M. But foꝛ what cause was this thyng
wꝛought by Gods holie Spirite, and not ra-
ther by the companie of manne, accoꝛdyng to
the oꝛder of nature.

Christe was conceiued by the Spirite of God. C. Because the seede of man is of it self, al-
together coꝛrupted w̃ synne, it behoued that
this conception of Chꝛist, should be wꝛough
by the power of the holie Ghost, whereby our
Sauiour might bee pꝛeserued from all coꝛ
ruptio

ruption of sinne, and replenished with all maner of holinesse.

M. So then by these saiynges, it is euidently declared vnto vs, that he whiche should purifie, and cleanse other from filth of sinne, must bee hym self free from all spottes therof, and euen from his mothers wombe, dedicated vnto God in purenes of nature, so that he maie not be giltie of that corruption, wherwith the whole stocke of man is infected.

C. I meane so.

Minister.

WHerefore speakest thou of his death immediatly after his birthe, and leauest out the whole history of his life? viii. Sondaie.

C. Because there is nothyng mentioned, or spoken of in our Creede, but that whiche peculiarly belongeth to the substaunce of our redemption,

M. Why is it not said plainly in one word that he died, without any speaking of Pōtius Pilate, by whose iudgement he suffred?

C. This was not onely to make the historie of Christes passion, to haue more euident assuraunce, but also to declare vnto vs, that he was condempned to death by a Iudge.

M. How so?

C. He died to suffer the pain that was due

vnto vs, that we might bee thereby deliuered from the same. Now for so muche as we were giltie before gods iudgement, as wicked misdoers, Christe tooke vpon hym our persones, and vouchsaued to shewe hym self before an yearthly iudge, and to be condempned by his mouthe, that thereby we might bee declared before the iudgement seate of God.

Christe was condempned to cleare vs.

Math:xxvii. Luke.xxiii.

M. Notwithstandyng, Pilate dooeth pronounce him innocent, and so by that he doeth not condempne hym worthie of death.

C. Pilate did bothe the one and the other: firste he was prouounced innocente and iuste, by the Iudges owne mouthe, to signifie that he suffered not for his owne deserte, but for our trespaces: and yet withall the same iudge did giue solempnely the sentence of death against him, to testifie and expresse, that he is our true pledge and raunsome, as he who also hath taken vnto him our condempnation, to deliuer vs from the same.

Christe was condempned for vs.

Christe was our raunsom.

M. That is well saied: for if he had been a sinner in deede, he had not been meete to haue suffered death, for the offences of other: and neuertheless, to the ende that we might bee clearely quitte by his condempnation, it was necessarie, that he should bee counted as emong the wicked.

Esaie.liii.

C. So

C. So I meane.

Minister.

WHere thou saiest Christ suffered on the crosse, was that kinde of death of more importaūce then if he had been otherwise put to death?

9. Sondaie.

C. Yea verely: and as touchyng that matter saincte Paule saieth, that he was hanged on a tree, to the intente that he might take vpon hym our curse, and so discharge vs: For that kinde of death was accursed of God.

Christe tooke vpon hymself the curse due vnto vs, that we might bee free. Gala. iii. Deute. xxi.

M. What? Is it not a greate reproche and dishonour vnto our Lorde Jesus, to saie that he was accursed, and that before God.

C. No not a whitte: for he through his almightie power, by takyng the curse from vs vnto himself: did in suche sort make it voide, and of none effect, that he hym self neuertheless continued still so blessed, that he was able to fulfill vs also with his blessynges.

M. Declare that that foloweth.

C. In so muche as Death was a punishement appointed vnto manne for synne, therefore our sauiour Christe did suffer death, and by sufferyng ouercame it. And to the intent also, to make it the more certaine knowen vnto vs, that his death was not counterfete, it pleased hym, also to bee buried, after the cō-

Christe euen in sufferyng death, vāquished death.

mon maner of men.

M. But it appeared not, that any profite, commeth to vs by this, that Christ hath won the victorie of death, seyng that we notwithstandyng, cease not to dye.

The death of the faithfull is a right passage to life euerlasting.

C. That doeth not hinder: for the death of the faithfull is nowe nothyng els, but a readie passage to a better life.

M. It followeth thã necessarily herof, that we ought in no wise to be afraied of death, as though it were a dreadfull thyng, but rather it behoueth vs willyngly, to walke the trace of our heade, and capitain Iesus Christ, who as he perished not by death, so will he not suffer vs to perishe thereby.

C. It is euen so.

Minister.

r. Sondaie. The vnderstandyng of this, Christ went doune into hell. Actes. ii.

WHat is the sence of that clause: He descended into hell?

C. That Christ did not onely suffer naturall death, whiche is a separation of the soule frõ the bodie, but also that his soule was in wonderfull distresse, endurynge greuous tormentes, whiche S. Peter calleth the sorowes of death.

M. For what consideration sustained he those paines, and in what sort?

C. Because he presented hym self before the

the iudgemente seate of God, to satisfie for synnes, it was necessarie that he should feele this horrible torment of conscience, as if god had vtterly forsaken him, yea, as though god had been his extreame enemie: and beeyng in this extremitie, he cried to his Father. My God, my God, why hast thou forsaken me.

M. Why, was God then angry with him,

C. Naie: howbeit it was meete that God should punishe him in suche sort, to performe the words of Esay, that he was beaten with the hande of his Father, for our synnes, and that he was wounded for our transgressions. Math.xxvii Marke.xv. Esaie.liii. i.Peter.ii.

M. But howe could it bee, that he was in suche dreadfull anguishe, as though God had vtterly forsaken hym, seeyng he was GOD, hym self?

C. We must vnderstande, that he was in suche distresse onely, as touchyng his humanitie. And to the intente that he might feele these panges in his Manheade, his Godhead did in the meane tyme, for a little space kepe it self cloase, that is to saie, it did not shewe the might thereof.

M. But how could this bee, that Christe, who is the saluation of the worlde, could bee vnder suche condempnation?

C. He was not so vnder it, that he should

cõtinue in the same: for he hath in suche wise felte these terrours, whiche we haue spoken of, that he was not ouercome of the same, but hath rather thereby made battaile againste the power of hell, to breake and destroie it.

The differẽce betwene the anguishe of Christes spirite and the conscience of the wicked.

M. Hereby then we see the difference, betweene the griefe of mynde, whiche Christe did suffer, and that whiche the impenitente synners do abyde, whom God doeth punishe in his terible wrathe, for that verie payne, whiche Christ sustained for a time, the wicked muste indure continually: and that whiche was vnto Christe but a pricke, is vnto the wicked in steede of a Gleiue, to wounde them to death.

C. Truthe it is: for our Sauiour Christe, euen in the middest of his tormentes, did not cease to put a full trust euermore in God his father: but the damned synners doe dispaire: yea, thei dispise GOD, in so muche that thei blaspheme his Maiestie.

Minister.

.Sondaie,

MAie we now gather by this, what profite commeth to the faithfull, by the deathe of Iesus Christe?

he profit & ertue of hrists death andeth in ree pointes.

C. Yea verie well: and firste of all we see that it is a sacrifice, wherwith he hath fully satisfied his fathers iudgement in our behalf

and

and thereby also hee hath appeased Goddes wrathe, and hath brought vs into his fauour again. Secondly, that his bloud is a washing of our soules from all maner of spottes. And finallie, that he hath so cleane wiped awaie our synnes through his death, that God will neuer hereafter haue remembraunce of them, so that the obligation, whiche was against vs is now cancelled and made voide.

M. Haue we none other profit of his death?

C. Yes verely: that is, if we be true members of Christe, our olde man is crucified, and our flesh is mortified, to the ende that none euill lustes doe hereafter beare rule in vs. ii. Peter. iii.

M. Expounde the Article followyng.

C. He rose the third daie from death to life wherein he shewed, that he had gotten the victorie of death and synne. For through his resurrectiō, he swallowed vp death, he brake a sunder the chaines of the deuill, and finally he destroied all his power.

M. Tell me how many waies, this resurrection of Christe doeth profite vs?

The benefite and vertue of Christes resurrectiō standeth in three poinctes. Roma. iiii. vi i. Cor. xv.

C. Three maner of waies. The first, that we haue fully abtained to be righteous therby. Secondly, it is a sure gage of our immortalitie. Thirdly, that if we be in deede truely partakers of his resurrection, we rise nowe

in this present worlde, into a newe kinde of life, whereby we serue God onely, and leade our liues, agreable to his will.

Minister.

xii. Sondaie. Christ ascended into heauen.

Et vs goe forward, to the rest.

C. He ascended into heauen.

M. Wente Christe vp into heauen in suche sort, that hee is no longer in the yearth?

C. Yea: for when he had perfourmed wholie all thynges, that were enioyned hym, by the commaundementes of his Father, and had accomplished all, that was necessarie for our Saluation, it was not needefull, that he should remaine any longer in the worlde.

M. What profit haue we by his ascention,

The profit of Christes ascension standeth in twoo pointes.

C. We receiue double profite thereby: for since that our sauiour Christ, is entered into heauen in our name: Euen in like maner as he came doune from thence for our sakes hee hath thereby made an open entrie into the same place for vs, giuyng withall an assured knowledge, that the gates of heauen is now open to receiue vs, whiche was before shutte through our synnes. The seconde profite is, that he appeared in the sight of God the Father, to make intercession for vs, and to bee our aduocate, to make aunswere for vs.

Roma. viii. Hibre. vii. i. Ihon. ii.

M. But

M. But is our sauiour Christ so ascēded in to heauen, that he is no more here with vs.

C. Not so: For hym self promiseth contrarie: that is, that he will bee present with vs, vnto the worldes ende. Math.xxviii

M. Is it meant of his bodily presence, that he maketh promes, so to continue with vs?

C. No verelie: for it is an other matter, to speake of his bodie, whiche was taken vp into heauen, and of his power, whiche is spread abroade throughout the whole worlde. Luke.xxiiii. Actes.i.

M. Declare the meanyng of this sentence: he sitteth at the right hand of God the father

C. The vnderstandyng of that, is, that he hath, receiued into his hādes, the gouernance of heauen and yearth, whereby he is King, and ruler ouer all. Math. xxviii.

M. What signifieth this worde right hānde and the sittyng at the right hande?

C. It is a similitude, or a maner of speach borowed of earthly princes, whiche are wont to place on their right side, suche as thei substitute next vnder thē, to rule in their name. To sit at the right hande of God.

M. Then thou meanest nothing els thereby, but that whiche saincte Paule speaketh, that he was appointed head of the Churche set in authoritie aboue all powers, and that, he hath receiued a name or dignitie, passyng Ephe.i. Philip.ii.

all other.

C. Euen so it is.

Minister.

13. Sondaie. Actes. iiii. 1. Cori. xv. Hebre. x. 1. Thess. iiii. Actes. i.

GOe forwarde to the residue.

C. From thence he will come to iudge the quicke and the dead: that is to saie he will come doune from heauen, and shewe hymselfe visible once again in iudgemēt, as he was seen to ascende.

M. Seyng the iudgement of God shall bee in the ende of the worlde, how maie that be whiche thou saiest? Some shall be aliue, and other some shall be deade, since it is a thing appointed vnto all men to dye once?

Hebre. ix.

1. Cor. xv. 1. Thess. iiii.

C. Sainct Paule maketh answere to this question hymselfe, saiyng, that thei whiche at that tyme shall bee lefte aliue, shall be sodainly chaunged, to the ende that their corrupti-ble nature beyng abolished, thei maie be clothed with incorruption.

M. Thy meaning is then, that this chaūge shall be vnto theym in steede of a death, in so muche as it shal abolishe their former nature and make them rise againe in a newe state.

C. Truth it is.

M. Doe we receiue any comforte by this, that our Sauiour Christe will come once, to iudge the worlde?

C. Yea

C. Yea verely, and that greate: for wee are taught certainly, that his commyng at that tyme, shalbe onely for our saluation. Hebre.ix.

M. Then there is no cause, why we should bee afraied of the daie of iudgement, or that we shoulde tremble therefore?

C. No truely: for so muche as wee shall appeare before none other iudge but hym, who is our aduocate, and hath taken vpon hym to defende our cause. Christe shall iudge vs, and answer for vs.

Minister.

LEt vs now come to the thirde parte. 14. Sondaie.

C. That concerneth our faithe in the holie ghoste. The third part of the beliefe. Of the holie Ghoste, and his giftes.

M. And to what purpose doeth it serue vs?

C. It doeth vs to vnderstande, that euen as God hath redeemed vs, and saued vs in Iesus Christe, euen so it pleased hym, to make vs partakers of his redemption, and saluation through his holy spirite.

M. How so?

C. In like maner as the bloud of Christ is the onely purgatiō of our soules: euen so the holie Ghoste muste sprinkle our consciences with the same to make them cleane. i.Peter.i. i.Ihon.i. Psalme.li.

M. This needeth a more euident declaratiō.

C. It is to saie, that the spirite of GOD dwellyng in our hartes, doeth make vs feele Roma.v.

the

the vertue of our lorde Jesus: for it is he that doeth open the eyes of our harte, to beholde Christes benefites towardes vs, he dooeth, seale them in our hartes, and his spirite doth also regenerate vs, and make vs newe creatures in suche sort, that by his meanes wee receiue all those giftes and benefites, which he offered vnto vs in Christ our sauiour.

Ephe. i.

Minister

xv. Sondaie. The fowerth parte whiche is of the Churche.

WHat followeth now nexte?

C. The fowerth part of our belief, where it is saied: I beleue that there is an holy vniuersall church.

What the Churche is.

M. What is the Churche vniuersall?

C. It is the bodie, and fellowship of them that beleue, whom God hath ordanined, and chosen vnto life euerlasting.

M. Is it necessarie, that wee beleue this Article?

C. Yea vnles we minde to make Christes death of none effect, and make all those thynges to no purpose, whiche wee haue rehersed alreadie, for all Christes dooynges, proue there is a Churche.

For what purpose Christ suffred death.

M. This is then thy saiyng, that all which hetherto hath been declared, dooeth touche the cause, and grounde of our saluation, in so muche as God hath receiued vs into his fauour,

nour, by the meane of our Sauiour Jesus Christe, and hath stablished this grace in vs, through his holy spirte: but now the effecte that commeth of all this, is declared vnto vs, to giue the more euident assuraunce thereof.

C. It is euen so.

M. What meanest, thou by callyng the Churche holie?

C. I call the Churche holie in this sence, because that those, whom God hath chosen, he iustifieth, and reformeth vnto holinesse, and innocencie of life, to make his glorie to shine in them: and also our Sauiour Christe hath sanctified his Churche, which he redeemed: To the ende it might bee glorious, and without spotte. Roma.viii. Ephe.i. Ephe.v.

M. What meaneth this worde, Catholike or vniuersall.

C. It serueth to put vs in remembraunce, that as there is but one head of the faithfull: euen so it behoueth them to bee knitte together in one bodie, so that there bee not diuers Churches, but one Churche onely, dispersed throughout the whole worlde. The meaning of this woord Catholike. i.Cor.xii. Ephe.iiij.

M. Declare as touchyng the Communion of Sainctes. The communion of the faithfull.

C. That clause is put to, for a more plaine declaration of the vnitie of the members of Christes

Christes Churche. Moreouer, it dooeth vs to vnderstande, that all the benefites that Christ hath giuen to his church, belong to the profit and saluation of euery faithfull persone, for so muche as thei haue al a cõmunitie together.

Minister.

16. Sondaie.

BVT is this holinesse of the Churche, nowe alreadie perfecte.

C. No verely: for it is in continuall battaile so long as it is in this worlde, and laboureth alwaie vnder imperfection and infirmities, whiche shall neuer bee cleane taken awaie, vntill it be altogether coupled to her heade Christe, by whom it is perfectlie sanctified.

Ephe. v.

M. Is there none other waie to knowe this Churche, but by faithe?

C. Yes verely: there is a Churche, whiche maie be seen to the eye, for so muche as God hath giuen sure tokens, by the whiche wee maie knowe the same: but here in this place, mention is made properly of that Churche, whiche he hath chosen by his secrete election to euerlasting life: the which can not be perfectly discerned by our sences.

M. What is there more?

Touchyng the forgiuenes of sinnes.

C. I beleue the remission of synnes.

M. What is the proper significatiõ of this worde,

worde, Remission.

C. That God doth freely forgiue all the sinnes of theim, whiche beleue in hym, in suche sort, that thei shall nener be called to any accompt, to receiue any punishement therfore.

M. It is easie then to bee gathered of this, that we doe not merite by our owne satisfaction, that God should pardon our synnes.

C. Ye saie true: for our sauiour Christ hath made satisfaction, by susteinyng the paine due vnto the same: for we of our parte, be not able to make any recõpẽce to God, but of his mere liberalitie, we obtaine this benifite freely.

M. Wherefore dooest thou make mention of remession of synnes, immediatly after that thou hast spoken of the Churche.

C. Because that no mã can receiue forgiuenesse of sinnes, vnlesse he bee ioyned in the fellowship of Goddes people, and so continue in the vnitie of Christes body euen to the ende, like a true member of his Churche.

There is no remission of synnes, without the bodie of the church. Esaie.xlvi. Eze.xiii. Ioel.ii. Gene.viii. i.Peter.iii.

M. By this saiyng, then without the churche, there is nothyng but Helle, Death, and damnation.

C. That is moste certaine: for all suche as dooe deuide theym selues from the bodie of Christe, to breake the vnitie there by sectes, are vtterly destitute of all hope, to enioye, euerlastyng

euerlastyng life, whiles thei kepe thē selues so diuided.

Minister.

xvii. Sondaie. What followeth more?

C. The risyng againe of the bodie, and life euerlastyng.

M. Wherto serueth this Article of our belefe?

Of our resurrection. C. To teache that our felicitie consisteth, not in any thing vpō earth, the which knowledge maie serue vs for twoo necessarie purposes. Firste, it serueth to teache vs to passe through this transitorie world, as through a straunge countree, settyng not by yearthlie thinges. Secondly, it putteth vs in comfort, that although as yet we doe not fully enioye the fruict of that grace, which our lorde God hath freely giuen vs in Christe, that yet we ought not to be discouraged, but paciently to waite for him, vnto the time ẏ he shall appere.

i. Cor. xv. M. What shall bee the maner of our Resurrection?

C. All thei which be dead before that time shall then take their owne bodies againe vnto them: howbeit thei shalbe of an other sort, that is, thei shalbe no more subiect to death, or corruption: and yet notwithstandyng thei shall be of the self same nature and substance.

as

as before: and suche as shall then remaine aliue, God will raise them vp merueilously: and sodainly chaūge their bodies in the twinkelyng of an eye, as we haue saied before.

M. Shall not the wicked be as well partakers of this resurrection, as the faithfull?

C. Yes verely: but thei shal be in condition farre vnlike: for the faithfull shall rise againe to euerlastyng ioye and saluation, and the other to euerlastyng death and damnation. Math. xxv. Ihon. v.

M. Wherefore is there mention made, of life euerlastyng, and not of helle?

C. Because the Crede, is a brief summe of our faithe, conteinyng in as fewe wordes as can be, that whiche belongeth peculiarly to comforte the consciences of Gods faithfull: therefore Gods benefites, whiche he freely bestoweth vpon his people, be rehearsed onely, without any mention of the wicked, who are cleane shut out of his kyngdome.

Minister.

SInce we haue the foundation, whervpō our faith is builded, we may well gather herof, what is the right faith? xviij. Sonday.

C. Yea verely: that is to saie, it is a sure persuasion, and a stedfast knowledge of Gods tender loue towardes vs, accordyng as hee hath plainly vttered in his Gospell, that he What thing liuely faith is.

will be both a father, and a sauiour vnto vs, through the meanes of Jesus Christe.

M. Doeth faith stande in our power? Either is it a free gift of God.

C. The Scripture teacheth vs, that it is a speciall gift of the holy ghoste, and verie experience doeth confirme the same.

M. How so?

C. For the feblenes of our wittes is suche that we can by no meanes, attaine vnto the spirituall wisdome of GOD, the whiche is reueiled vnto vs by faith: and our hartes are naturally inclined to a certaine distrust, or at the least a vaine trust either in our selues or in other creatures: but what tyme Gods spirite hath lightned our hartes, and made vs able to vnderstande Goddes will (the which thyng wee can not attaine otherwise) then dooeth hee arme vs also with a stedfast confidence in his goodnesse, sealyng the promises of saluation in our hartes.

This faith maketh vs sure of our righteousnes.

M. What profite commeth to vs through this faith when we haue it?

C. It doeth iustifie vs before God, and maketh vs inheritours of euerlastyng life?

M. Is not a manne then iustified through good workes, if he liue holilie, and in the obedience of gods will.

C. If

C. If any man were so perfect before God, he might worthely bee called righteous: but for so muche as we are all wretched sinners in the sight of God, we are driuen to seke els where, for a worthinesse to make aunswere for vs to Gods iudgement.

Minister.

BUt bee all our woorkes so disproued, that thei can merite nothyng at all for vs before God? xix. Sonday.

C. First, all suche woorkes as we doe of our selues, by our nature, are vtterly corrupte: whereof it followeth necessarily, that thei can not please God, but rather dooe procure his wrath and he condempneth them euery one. All mannes woorkes be damnable vntill they be regenerate through gods spirite.

M. This is then thy saiyng, that vnto the tyme that God hath receiued vs to mercie, and regenerate vs by his spirite, wee can doe nothyng but synne: euen as an euill tree can bryng forthe no fruite, but that that is euill. Math. vii.

C. Euen so it is: for although our woorkes make a faire shewe to mannes sight, yet they are wicked before God, so long as the harte is nought, vnto the whiche God chiefly hath respecte,

M. Hereby then thou dooest conclude, that it lieth not in our power, to preuēt God with our merites, and so to prouoke hym to loue

be, but muche rather wee thereby doe stirre hym, to be moze and moze angrie against vs.

Titus.v. C. Yea surely: and therefoze I saie, that without any consideration of our owne wozkes, he doeth receiue vs into his fauour, and of his bountifull mercie, throughe the merites of our sauiour Christ, accomptyng his righteousnesse to bee ours, and foz his sake imputeth not our faultes vnto vs.

M. What meanest thou then, that a manne is iustified by faithe?

C. Forsomuche as throughe beleuyng, that is, receiuyng with an assuraunce of the harte the promises of the Gospell, wee enter into possession of his righteousnesse.

M. This is then thy meanyng, that as God doeth offer righteousnes vnto vs by his Gospell, so the onely waie to receiue it, is faithe.

C. So I meane.

Minister.

xx. Sonday. The good workes which procede onely of faith. WEll then, after that GOD hath once receiued vs into his fauour, bee not the wozkes, whiche wee doe by the vertue of his spirite, acceptable vnto hym?

C. Yea verely: because he doeth of his free goodnesse, so accept thē, and not because their wozthinesse, doeth deserue so to be esteemed.

M. How is it, that they bee not wozthy of them

them selues to be accepted: since thei procede of the holy ghost?

C. Because there is mixed some filth, throwe the infirmitie of the fleashe, whereby they are defiled.

M. By what meanes then, are they made acceptable vnto God?

C. By faithe onely, whereby a manne is assured in his conscience, that God will not straightly examine his workes, nor trie them by the sharpe rigour of his iustice: But that he will hide the vnperfectnesse, and the vncleane spottes that be in thē, with the pureness of our Sauiour Christ, and so accompt them as perfecte.

M. Maie wee saie then, that a Christian is iustified by his woorkes, after that God hath called hym, or that he dooeth merite through them Goddes fauour, or the procurmente of life euerlastyng?

The waie to do good workes, whiche please God.

C. No verely: but rather it is saied, that no manne liuyng shalbee iustified in Gods sight: and therefore wee muste praie, that he doe not enter into iudgement with vs.

Psalm. cxliij.

M. Thou meanest not hereby, that the good deedes of the faithfull are vnprofitable?

C. I meane nothyng lesse: for God promiseth to rewarde theim largely, both in this

worlde, and in the life to come: and yet this notwithstandyng, those rewardes of God be not giuen for our worthy desertes, but onely because it pleaseth GOD of his goodnesse to loue vs freely, and so to couer, and forget our faultes, that hee will neuer call theym anie more to remembraunce.

A right fath is neuer idle.

M. Maie we be iust without good workes?

C. That is not possible: For to beleue in Christe, is as muche to saie, as to receiue Christe in suche sort, as he doeth giue himselfe vnto vs: now this is an euidente thyng, that Christe doeth not onely promes to deliuer vs from death, and to restore vnto vs the fauour of God his father, through the onely merites of his innocencie, but also he promiseth to make vs newe creatures by his holy spirite, to the ende that we should leade an holy conuersation in all good woorkes, so that these must be ioyned together, excepte we would diuide Christ from hymselfe.

What it is to beleue in Christe.

M. Then I see, that it is so farre from the office of faith to make men despisers of good deedes, that it is the verie roote, whence all good workes doe spring.

The effect of the Gospell is faith, and repentaunce.

C. It is moste certaine: and for this cause the doctrine of the Gospell dooeth consist in these twoo pointes, faith, and repentaunce.

Minister.

Minister

WHat maner of thing is repentaunce? xxi. Sondaie. What repentaunce is.

C. It is the hatered of synne, and loue of iustice, proceding of the feare of God, whiche bryngeth vs to the forsaking of our selues, and to the mortifyng of oure flesshe, that we may giue our selues, to be gouerned by the spirite, in the seruice of God.

M. This then was the seconde member in the diuision, whiche wee made at the beginnyng, concernyng a Christian mannes life.

C. Yea verely: and we haue saied also, that the very right, and allowable seruice of God doeth consist in obeyng his will. Wherin the right seruyng of God standeth.

M. Why so?

C. Because he will not be serued after our phantasie, but after his owne pleasure.

M. What rules hath he giuen vnto vs, to leade our life by?

C. His lawe.

M. What thynges doeth it containe?

C. It is diuided into two partes, whereof the firste doeth containe fower commaundementes: the seconde containeth sixe, so that there be tenne in the whole. The law hath twoo partes. Leuit. xix.

M. Who hath made this diuision thereof? Deut. vi.

C. God hymselfe: who also gaue it written in twoo tables vnto Moises, saiyng: that the Exod. xxxiiii. Deut. x.

whole was reduced into tenne sentences.

M. What is the content of the first table?

The effect of the firste Table.

C. It containeth the maner of the true worshyp of God.

M. What is contained in the second table?

The effect of the second Table.

C. How wee ought to behaue our selues towardes our neighbours, and what duetie we owe vnto them.

Minister.

xxij. Sonday. The first commaundement Exodus. xx. Deute. v.

REhearse the firste cõmaundement.

C. Hearkẽ and take hede Israell, I am the lorde thy God, which haue brought thee out of the lande of Egipte, from the house of bondage: Thou shalt haue none other Gods before my face.

M. Declare the meanyng hereof.

C. In the beginning he vseth, as it were, an introduction to the whole Lawe. For hee doeth chalenge here vnto hymselfe, firste, authoritie to commaunde, namyng hym selfe euerlastyng, and the creatour of the worlde. And again after, he calleth himselfe our God, to make vs highly to esteme his doctrine: for if that he be our Sauiour, it is good reason, that we be also his obedient people.

M. But that whiche followeth after, touchyng the deliueraunce from the bondage of Egypte, it is not referred peculiarely to the

people

people of Israell?

C. Yes verely, as concernyng the bodie, howbeit, it belongeth also indifferently vnto vs all, in so muche as he hath deliuered our soules, from the spirituall captiuitie of synne, and from the tyrnany of the deuill. What signifieth the deliueraunce out of Egipt.

M. Why dooeth he make mention of this, in the beginnyng of his Lawe?

C. To put vs in remẽbraunce, how greatly we are bounde to obey his good pleasure, & what vnkindnesse it is, to doe the contrarie.

M. What requireth hee in this firste commaundement?

C. To reserue vnto hym onely his whole honor, not giuyng any parte thereof to any other. The summe of the firste commaundement.

M. What is his due honour?

C. To worshippe him, to put our whole truste in hym, to call vpon hym and suche other like, whiche bee attributed onely vnto his maiestie. The honour that is due to God alone.

M. Wherefore saieth he: Before my face?

C. For so muche as he seeth, and knoweth al thinges: and iudgeth the secret thoughtes of mennes hartes, he signifieth vnto vs, that he doeth not require onely, that in outwarde profession, but that vnfeinedly from the botome of our hartes, we doe take him for our onely God.

Minister.

xxiij. Sonday. The seconde commaundemēt touching Images, and the worshipping of them.

REhearse the second commaundement.

C. Thou shalt make thee no grauen Image neither any similitude of thynges that are in heauen aboue, neither that are in the yearth beneath, nor that are in the waters beneath, the yearth: thou shalt not bow doune to them, neither serue them.

M. Doeth he vtterly forbidde the makyng of any Image?

C. No: but he doeth forbidde expressely either to make any Image, to represent God, either to worship hym thereby.

M. Wherefore are we forbidden to represent God in any visible Image?

Deut. iiii. Esaie. iiii. Actes. xvii. Roma. vi.

C. Because there is no cōparison betwene him that is an euerlastyng spirite, incomprehensible, and a materiall bodie, mortall, corruptible, and visible.

M. Thy mind is then, that he doeth great dishonour to Goddes Maiestie, that goeth about to represent hym in suche sorte.

C. Yea verely.

M. What maner of adoration is here condempned?

Of honour forbidden to Images.

C. We are forbidden here, to come before any Image, to make any prayers, or to bowe our knee before it, or to make any other signe

of

of reuerence, as though God did there shewe hym self by them.

M. This is not then to be taken, as though all kerupng, or painting of Images were vtterly prohibited, but alonely to make Images, either to secke, or honour God in theim, or to abuse them vnto any kynde of superstition, or Idolatrie.

C. It is euen so.

M. For what purpose was this commaundement giuen?

C. That as in the first commaundement, God sheweth hymself to be hym alone, whom we ought to worshippe and honour, euen so now he sheweth the right maner of worship, to withdrawe vs from all superstitious, and carnall imaginations.

Minister.

GOde forthe.

C. He ioyneth vnto it a threatnyng, that hee is the eternall, oure God, ielous, visityng the iniquitie of the fathers in their children, vpō the third and iiii. generation of suche as do hate hym. 24. Sonday.

M. Wherefore doeth he make mention of his might?

C. To signifie that he is of sufficiente power, to maintaine his honour.

M. What

Q. what meaneth he by ſpeakyng of ielouſy?

C. That he can not abide a companiō with hym: for euen as he hath of his vnſpeakeable goodneſſe, frely giuen himſelf vnto vs, euen ſo he will, that wee become altogether his, and this is the Chaſtitie of our ſoules, that they be dedicated vnto hym: and kepte holie for hym: as contrariwiſe, it is a Spirituall whordome, if thei bee withdrawen from hym to any kinde of Idolatrie or Superſtition.

Touchyng Spirituall whoredome.

Q. How ought this to be taken, that he puniſheth the tranſgreſſions of the fathers, in their children?

C. To perce our hartes more deepely with the terrour of his wrath, who doeth not onely threaten to puniſhe the offendours, but alſo their poſteritie after them.

Q. What? Is not this contrarie vnto the righteouſneſſe of God, to puniſhe the one for the others faulte?

How god puniſheth the fathers wickednes in the children.

C. If we conſider the ſtate of manne, the queſtion is ſone aunſwered: for we are euerie one of vs by nature, vnder the curſe of God, ſo that wee can not finde faulte with GOD, when he leaueth vs in this ſtate. And as hee ſheweth his fauour towardes his ſeruauntes when he doeth bleſſe their poſteritie, ſo doeth he ſhewe his vengeaunce towardes the wicked

ked, when he suffereth their offspryng, to continue in their cursed state.

M. What saieth he more?

C. To the end he might stirre vs also with tender loue, he saieth moreouer, that he sheweth forthe his aboundante mercy vnto the thousande discente, of suche as loue hym, and keepe his commaundementes.

M. Doeth he meane, that the obedience of a faithfull man, shalbe sufficient to saue his posteritie, although it be wicked?

C. No: but that he will in suche sort, shew forthe his goodnesse towarde the faithfull, that for the fauour he beareth vnto them, he will also be knowen vnto their children, not onely mindyng to prospere thē here, in thynges of this worlde, but to sanctifie them also with the giftes of his spirite, whereby they maie become obedient to his will. How God sheweth mercy to a thousand generations.

M. But this seemeth not alwaies so.

C. No: for as the Lorde doeth reserue this libertie to hymself alwaies, to shewe mercie vnto the children of the wicked, so on the other parte, he hath not so bounde his grace, to the children of the faithfull, but that hee maie at his pleasure, reiecte whom he will, yet notwithstandyng, he doeth in suche wise order these thynges, that all menne maie easely Rom. v.

sely see, that he hath not made this louyng promes for nought.

M. Wherefore dooeth he rehearse here in the promes to a thousande diseentes, whereas in the threatenyng, he made mention but of three or fower?

Exod. xxxiiii. Num. xiiii. Psalm. ciii.

C. To signifie, that God is alwaies more ready to vse gētlenesse & fauour, then roughnesse, or rigour: according as he saieth of himselfe, that he is readie to shewe mercie, and slowe vnto anger.

Minister.

xxv. Sonday. The third commaundement. Of othes.

LEt vs come to the iii. commaundement.

C. Thou shalte not take the name of the Lorde thy God in vaine.

M. What is the vnderstandyng thereof?

C. He dooeth not onely forbidde to abuse, and blaspheme the blessed name of GOD by periurie, but forbiddeth aswell all vaine and superfluous othes. (tyme?

M. Maie a man thē sweare lawfully at any

C. Yea verely: when there is iuste occasiō, that is to saie, to maintaine the truthe, when the tyme shall require, and likewise, to kepe brotherly charitie emong vs.

M. Dooeth he disproue no othes, but suche as are made to the hinderance of gods honor.

C. Inone kynde of othe, he teacheth vs a generall

generall rule, that we neuer vse the name of God, but in feare, and humblenesse, to glorifie his name. For euen as it is holy, and of most worthy price, so it behoueth vs to take diligent heede, that we doe not in suche sorte name it, that either wee maie seme to passe lightly of it our selues, or giue to other occasion, to haue it in small reuerence. With what reuerence we should name God.

Y. How shall this be?

C. If we doe neither thinke, nor speake of God, nor of his woorkes, but with all reuerence and honour?

Y. What followeth?

C. A threatenyng, that he will not holde him innocent, that taketh his name in vaine.

Y. Seyng that God pronounceth threatenyngly in other places in a generalitie, that he will punishe all, transgressions, what vehemencie is there besides, in these wordes?

C. He doth expressly declare hereby in how great estimatiõ he hath ẏ honor of his name, for so much as he saieth euidently, that he cã not abide, that any man doe dispise it, to the intent, that we might reuerence it the more.

Minister.

LEt vs come to the iiii. cõmaundement. xxvi. Sonday. The fowerth commaundement.

C. Remember to kepe holy the Sabboth daie: sixe daies shalt thou labour, and

and doe all thy woorke, but the seuenth daie is the reste of the Lorde thy God: thou shalt do no woorke in it, neither thou, nor thy sonne, nor thy doughter, neither thy seruaunte, nor thy handmaied, nor thine Oxe, nor Asse, neither the straunger that is within thy gates: for in sixe daies god made heauen and earth, and all that is in theim, and the seuenth daie he rested, wherfore he hath blessed the daie of rest, and made it holy to hymselfe.

M. Doeth God commaunde to labour sixe daies, and rest the seuenth?

C. No, not precisely: but he doeth giue men leaue to trauaile sixe daies, and maketh a restraint onely of the seuenth, in the whiche he forbiddeth to labour.

M. Are we thē bounde by gods commaundemente, to refraine one daie in the weeke, from all maner of labour?

C. This commaundement hath a certain speciall consideration in it: For as touchyng the obseruation of bodely reste, it belongeth to the ceremoniall lawe, whiche was abolished at the commyng of Christe.

M. Saiest thou then that this commaundemente, belongeth peculiarly vnto the Iewes, and that God did giue it onely for the tyme of the olde Testament.

C. Ye

C. Yea verely: as touchyng the Ceremonie thereof.

M. Why then, is there any other thing cõteined in it, besides the Ceremonie?

C. There be three considerations, why this commaundement was giuen.

The considerations, for the whiche the Sabboth daie was ordeined

M. What are thei?

C. The first is, that it might be a figure to represente our spirituall reste. The seconde, for a comely order to be vsed in the Churche. And thirdly, for the refershyng of seruantes.

M. What is spirituall reste?

C. That wee cease to doe our owne woorkes, that the lorde maie bryng forth his woorkes in vs.

M. How maie we thus reste?

C. By mortifyng our flesh, and subduyng the inordinate affectiõs of our nature, to the ende that gods spirite maie beare rule in vs.

M. Are we bound to this rest, but one daie in the weeke?

C. Yes, continually: so that when we haue once begune to enter into it, we must goe on forward, whiles our life lasteth.

The spirituall Sabboth is continuall.

M. Why: is there but one daie appointed to represent vnto vs, a thyng that dureth our whole life?

C. It is not necessarie, that the figure doe

resemble in all pointes, the thing it is ordained to present: it is sufficient, if thei bee like in some pointes,

M. Wherefore was the seuenth daie appointed, rather then any other?

The number of seuen.

C. The number of. vii. doeth signifie perfection in the scripture: wherfore the seuēth daie was moste meete, to sette out vnto vs a thyng that should still continue: moreouer, it putteth vs in remēbraunce, that our spirituall rest is but begun in this life, neither shall it be perfecte, vntill we departe this worlde.

Minister.

xvii. Sondaie.

WHat is meante by that whiche our Lorde alledgeth here, saiyng that it behoueth vs to rest, for so muche as he hath doen the same?

C. When God had created all his woorkes in sixe daies, he appointed the seuenth to the consideration of his woorkes. And to the intent we might the more be stirred therto, he setteth forthe his owne example vnto vs, because there is nothyng so muche to bee desired as to be come like vnto hym.

M. Must we then daiely meditate the woorkes of God? or is it enough to haue minde of them on daie in the weeke?

We are bound

C. Our duety is to be exercised daily therin:

in: but for our weakenesse sake, there is one certain daie appointed. And this is that politicke order whereof I speake. (daie:

To praise God cõtinually in his woorkes.

M. What order thẽ is to be obserued that

C. That the people come together, and giue diligent eare to the woorde of God, vse cõmon prayers, and make profession of their faithe and Religion.

As touchyng politike order for daies.

M. What meanest thou by thy saiyng, that it was partely ordained for the ease of Seruauntes:

C. That thei whiche bee vnder the power of others, might bee released somewhat of their labours, the whiche thyng also serueth to the furtheraunce of the common wealthe, for so muche as euery manne hath iust cause to bee the readier, willyngly to trauaile the other sixe daies, when thei consider, that the maie take rest in the seuenth.

Colloss. ij.

M. Let vs now see, how this commaundement belongeth vnto vs.

C. As touchyng the Ceremonie thereof, it is abolished: for we haue the accomplishement thereof in Christ.

The Ceremoniall Sabboth is ended.

M. How so:

C. For our olde man is now crucified, by the vertue of his death: and through his Resurrection, we are raised againe into a new-

nesse of life.

M. What is there then in this commaundement, that concerneth vs?

C. We are bounde to obserue the politike order appointed in the Churche, for the hearing of Gods worde, for commyng together, to make common Praiers, and for the right vse of the Sacramentes.

M. And doeth the figure profit vs no more?

C. Yes verely: for it leadeth vs to the truth of that thing, whereof the Sabboth daie is a figure: whiche is, that wee beeyng made the true members of Christ, ought to cease from our owne woorkes, and committe our selues wholie vnto Gods gouernaunce.

Minister.

xviii. Sondaie The fift commaundement

LEt vs come now vnto ẏ secōde table.

C. Honor thy father & thy mother.

M. What doest thou meane by this worde, Houour?

What honor is due to our superiours?

C. That children vse humble obedience towardes their father & mother, bearyng a reuerēt minde toward them, readie to assist and aide them, and willyng to do after their commaundementes, accordyng to their duetie.

M. Procede.

C. God ioyned also a promes to this commaundement, saiyng: that thy daies maie be

prolonged

prolonged vpon the lande, whiche the Lorde thy God hath giuen thee.

M. What is the meanyng of this promes?

C. That God will indue them with a long life, which haue their Father and Mother in due reuerence. A long life.

M. Howe commeth it to passe, that GOD promiseth manne to prolong his life (as if it wer a speciall benefite) since this life present is so full of miserie?

C. Though our life be neuer so ful of wretchednesse, yet it is the blessyng of God vnto the faithfull, at the leaste for this one cause, that it is a token of his fatherly fauor in that he nourisheth them here, and preserueth thē.

M. Maie a manne gather of the contrarie parte, that he, who liueth not many yeres, is accursed of God?

C. No: but rather it commeth to passe many tymes, that our Lorde taketh theim soneste of all out of this worlde, whō he loueth moste dearely.

M. In doyng thus, it seemeth that he keepeth not alwaies promes.

C. What promes soeuer God maketh vs, touchyng the benefites of this worlde, wee ought to take it with this condition, so farre forthe as it shall be expedient for the healthe Benefites of this worlde are promised with condition.

of our soules: For it were a contrary order, not to haue chief regarde of the soule.

M. And what is to bee saied of them, that be disobedient vnto father and mother?

The punishement of children, whiche disobeie their parentes.

C. God will not onely punishe them: with euerlastyng paine, in the daie of iudgement, but he will execute his vengeaunce also vpon their bodies, here in this worlde, either by shortnyng their life, either punishyng theim by a shamefull death, or some otherwise.

M. Doeth not God speake expressly of the lande of Canaan, in this promes.

Psalm. xxiiij. lxxxviij. & 115

C. Yes as touching the children of Israel: but we must now take it in a more generall signification, so that in so muche as the whole yearth is the Lordes, wee ought to acknowledge that what countrie so euer wee doe inhabite, God hath giuen vnto vs the same for a dwellyng place.

M. Is there nothing els to be vnderstande in this commaundement?

C. Though no mention bee made in it expressely, but of the father and mother yet we muste vnderstande in them all Magistrates, and superiours: for so muche as there is one maner of consideration of them all.

T. What is that?

C. Because GOD hath giuen vnto them preemi-

preeminẽce: for there is none aucthoritie of parentes, of Princes, of Magistrates, or masters, neither any other office, or title of preeminence, but suche as God hath ordained. Roma. xiij.

Minister.

Rehearse the vi. cõmaundement. xxix. Sondaie The sixt commaundement

C. Thou shalt not kill.

M. Is there nothing forbidden here but open murther?

C. Yes verely: for cõsideryng that it is God, who giueth this in commaundement, he doeth not onely giue vs a lawe to restraine our outward deedes, but principally to bridle the effections of our mynde.

M. Thy meanyng is then, that there is a certain kind of murther lyeng priuely in the harte, the whiche is forbidden here of God.

C. It is euen so: for hatred or rancour, and all desire to doe hurt vnto our neighbour, is murther before God.

M. Is it enough thẽ, if we beare no hatred nor malice towardes any man?

C. No: for in that that God condempneth hatered, it is to be vnderstande also, that he requireth of vs to loue all men vnfeinedlye, procuryng their wealthe.

M. What is the seuenth cõmaundement? The. vii. commaundment.

C. Thou shalt not commit adulterie.

M. What is the effecte of this commaundemente?

All whoredō is accurſed.

C. All whoredome is declared to be accurſed of God, and therefore it behoueth vs to refraine from it, except we will prouoke his wrathe againſt vs.

M. Is there none other thyng required, in this commaundement?

The mindeof the lawe maker is to bee conſidered.

C. Wee muſte alwaies haue regard to the lawmaker, who cōſidereth not onely the outward worke, but rather the affectiō of ẏ hart.

M. What is here more required?

i.Corin.iii. ii.Corin.vi.

C For ſo muche as our bodies and ſoules are the tēples of the holy ſpirit, that we kepe them in purenelle: and therefore we muſt not onely be chaſt, as touching the carnal act, but alſo in hart, wordes, & behauior, ſo that there muſt be no parte in vs defiled, or vnchaſte.

Miniſter.

xxx.Sondaie. The viii. commaundment.

GO on to the eight commaundement.

C. Thou ſhalt not ſteale.

M. Doeth this commaundemente forbid onely ſuche robberies, as be puniſhed by common lawes, either doeth it teache any further?

Of Theſte.

C. This commaundement reacheth vnto all vnlawfull, and deceiuable occupations, whereby we plucke vnto vs, any parte of our neigh-

neighbours substaunce, whether it be by violence, by fraude, or by any other meanes, that God hath not allowed by his worde.

M. Is it enough if a man refrain from the deede doyng, either is it forbidden also to desire any suche thyng?

C. We must alwaies haue a consideration that God was the maker of this Lawe, who, for so muche as he is a spirite, hath not onely regarde to robberies, that bee committed in deede, but he considereth as well our secrete enterprises, oure deuises and purposes, and the desiers of our mindes, to come by richesse through our neighbours losse. Of inward Theste.

M. What behoueth it vs then to doe?

C. Wee are bounde to doe our indeuoure, that euery man maie haue his due and right.

M. What is the ninth commaundement? The. ix. commaundment.

C. Thou shalte not beare false witnesse against thy neighbour.

M. Dooeth God forbid in this commaundement, open periurie before a Iudge onely? Either are we charged to make no lye, to the displeasure of our neighbours?

C. Under one kinde he gyueth a generall doctrine: meanyng that wee maie not speake any thyng, to the reproche of our neighbour falsly, and that wee maie in no wise backbite A generall doctrine touchyng othes.

him, or make lyes of hym, whereby he might sustaine losse in his goodes, or be hindered in his good name.

M. Wherefore doeth he speake expressely of open periurie?

After customable slaunderyng, and lyng, there followeth shortly open periurie.

C. To the intent that we might the more earnestly detest this vice of backbiting, and lyng, signifiyng vnto vs withall, that whosoeuer dooeth accustome hym self to speake slaunderously of his neighbour, or to make any lye to his hinderaunce priuely, he will not be ashamed shortly after to forswear hym selfe openly.

M. Be slaunderous and lyng wordes forbidden here alone? Either be we also restrained from all euill thinkyng?

That that is ill to be doen before men, is euill to bee thought before God.

C. Aswell the one as the other, by the reason whiche we haue alreadie alledged: For that that is euill in the doyng before men, is as euill to be willed, or thought before God.

M. Declare this in fewe wordes.

C. Wee are taught by this commaundemente, not to iudge ill, or to speake any wordes that sound to the reproche of others, but rather to haue a good opinion of our neighbours, and to maintaine their good fame, so farre forth as the truthe will beare vs.

Minister.

Let

LEt vs come now to the laste commaundement. xxxi. Sondaie The. x. commaundment.

C. Thou shalte not couette thy neighbours house: neither shalte thou couet thy neighbours wife: nor his man seruaunt, nor his maide, nor his Oxe, nor his asse, neither any thing that is thy neighbors.

M. Seyng the whole lawe is spiritual (as thou hast said) and for so muche as euery one of the other commaundements were ordeined, as well to correcte the rebellious affections of the hart, as to gouerne the outward doinges, it appeareth that this commaundement is superfluous.

C. In the other commaundementes, God would suppresse our will and affections, but here in this hee vtterly inhibiteth, all euill thoughtes, light motions, fondaine affections, yea, though wee neuer fully purpose them, neither consent willingly to doe them.

M. Saiest thou thē, that the leaste motion or temptation, that can enter into the thought of a faithfull man, in synne, though he strike againste it, and will not by any meanes consent vnto it?

C. It is certaine, that all euill thoughtes, and motions, doe proceede out of our corrupte nature: whereof I conclude, that the lustes whiche

whiche doe kindle, or stirre vp mannes harte to doe amisse, though he neuer consent to doe the thyng, bee neuertheleſſe directly against this commaundement.

M. This is then briefly thy saiyng, that as euill lustes, whereunto men consent and subiect them selues, are reproued as sinne in the former commaundementes: Euen so by this commaundement, God requireth of vs suche perfection, that there maie not so muche as one euill motion once enter into our hartes, the whiche might prouoke vs to doe amisse.

Euery euill motion is a synne.

C. Euen so I meane.

M. Maie we not now make a briefe somme of the whole lawe?

C. Very easily: for the whole lawe is comprehended in these twoo pointes, the one is: that we loue God with all our harte, with all our soule, and with our whole mynde: the other is, that we loue our neighbor as ourselfe.

The effecte of the whole lawe. Math. xxij.

M. What is concluded in the loue of God?

C. To loue hym as our God: that wee acknowledge, and take hym for our soueraine Lorde, Master, Sauiour and Father, so that hereby our duetie is to loue hym, to feare hym, to honour hym, to put our whole truste in hym, and obeye hym.

M. What doest thou meane by these wor-

des:

des: with all our harte, all our soule, and our whole mynde?

C. It is that we loue GOD with suche a zeale, and feruente affection, that there maie bee in vs no desire, no will, no thought, no indeuour contrary vnto his loue. To loue God with all our hartes.

Minister.

WHat is the meanyng of the seconde poincte? xiij. Sondale.

C. As we be naturally inclined to Loue our selues, and as this affection doeth passe al the reste, euen so our loue towardes our neighbours, ought in suche sorte to beare rule in our hartes, that it should gide vs altogether, and should bee a line and rule, thereby to order all our thoughtes and deedes.

M. And whom meanest thou, when thou saiest, our neighbours?

C. I doe not onely signifie our kindrede, frendes, and suche other as be of our familiar acquaintaunce: but suche as bee straungers vnto vs, & more then that, our very enemies.

M. How are we bounde to them?

C. There is a bonde, whereby God hath tied all menne together, whiche is holie, and can not be broken by any maunes malice.

M. Then thou wilte saie, if any man hate vs,

vs, that commeth of hym self: and yet by the verie order, whiche GOD hym self hath appointed, he ceaseth not to continue still our neighbour, and wee are bounde euen so to take hym.

C. So I meane.

M. Seing the lawe requireth suche a perfecte seruing of God, is not euery Christian man bound, to frame his life after the same?

No man can fulfil the law.

C. Yes truely: but we haue in vs so much weakenes, that there is no man which fully doeth performe all that the lawe requireth.

M. Why? Doeth God therfore require of vs suche an exquisite perfection, as we be not able to reache vnto?

C. God requireth nothyng of vs, but that, which we are bounde to doe. But if we giue diligence to frame our liues to this rule, set forthe in the lawe, then albeit wee bee farre from attainyng vnto the perfection thereof, yet the lorde will not laye to our charge, our defaulte.

M. Speakest thou generally of all men, or of the faithfull onely?

C. No man is able to begin to do the least poinct that the lawe requireth, vntill he bee regenerate through the spirit of God. Moreouer, if it were possible to finde out any man

who

who wer able to perfoyme some part of that whiche the Lawe demaundeth, it should not be enough to discharge hym before God, for the Lorde pronounceth, that whosoeuer doth not throughly accomplishe euery poinct, conteined in the lawe, is accursed. Deut. xxvij. Galla. iij.

Minister.

HEreof wee must nedes gather, that the lawe hath two distinct offices, accordyng as there bee two sortes of men. xxxiij. Sōdaie To what vse the lawe serueth, toucheyng the vnfaithfull.

C. What elles? For as touchyng theym that beleeue not, it serueth to none other purpose but to reproue them, and to take from them all maner of occasion, to excuse theim before God: And this is that, whiche saincte Paule speaketh, namyng it the instrumente of death, and dampnation. But as touchyng the faithfull, it serueth to an other vse. ii. Corin. iij.

M. To what?

C. First, the lawe maketh it knowen vnto them that thei can not be iustified by their workes: and so by humblyng theim, it doeth stirre them to serche their saluatiō in christ. To what vse the lawe serueth vs touchyng the faithfull. Secondlie, where as it requireth more then is possible for any manne to doe, it warneth them to praie vnto God, that he would giue them

theim strength, and also doeth put them daiely in remembraunce of their faultes, to beate doune their pride. Thirdlie, it serueth theim in steade of a bridle, to holde them faste in the feare of God.

M. Then albeit, for the tyme of this transitorie life, wee neuer accomplishe the Lawe, yet it is not to be thought a vaine thing, that it requireth of vs suche a perfectiō: for therby it setteth vp a marke vnto vs, to the ende that wee euerie one, accordyng to the grace wherwith God hath indued vs, might continually with so muche more feruent affection walke towarde it, and studie daiely more and more to come to it.

C. So it is meante.

M. Haue we not a perfecte rule of all righteousnesse, set out in the lawe?

C. Yes: so perfecte that God demaundeth none other thing of vs then to folowe it: and contrariewise, God disaloweth and refuseth, whatsoeuer a man taketh in hande to doe besides: For obedience is the onely Sacrifice, whiche he requireth.

Obedience to the lawe is Gods onely seruice, & the Sacrifice that he requireth of vs. i. Samuel. xv. Ieremy. vij.

M. To what purpose then doeth all those motions, declarations, exhortations, and cōmaundementes serue, whiche the Prophetes make and Apostles?

C. Thei

C. Thei are nothyng els but expositions of the lawe, whiche lead vs to the obedience of the lawe, rather then drawe vs from it.

M. Yet it seemeth, that the lawe doeth not set out euery mannes particular vocation.

C. Whereas the lawe of God prescribeth that we ought to render vnto euery manne, that that is his due, wee maie right well gather thereof, what euery mannes duetie is, in his state and callyng: further (as we haue alreadie saied) the residue of the Scripture maketh a more particular, and plaine declaration of the same: for the self same thinges, whiche God hath in fewe woordes comprehended, in these Tables of his commaundementes, other partes of the scripture doe intreate here and there more at large.

Minister.

SEyng wee haue now spoken sufficiētly, of the right seruyng of God (that is to saie, of obedience to his will) whiche is the seconde part of the honour due vnto hym; let vs treate now also of the third poinct. 34. Sondaie.

C. We haue saied here before, that the iii. maner of honour, whiche he demaundeth of vs, is to call vpon him, and to secke for helpe at his hande in all our nedes. The iij. point touching the true honouring of God, is callyng on hym in our neede.

M. Doest thou meane, that we must call vpon hym alone.

T. Yea: for he chalengeth this, as a peculiare honour due vnto his diuine Maiestie.

M. Since it is so, after what sort is it lawfull for vs, to require succor at mans hande?

T. There is a greate difference betweene those twoo thynges: For, we call vppon the name of God, to protest that we looke for no helpe but at his hande, hauyng our whole affiaunce in hym, and in none els: yet in the meane tyme we seeke the helpe of meanes, so farre forthe as God giueth vs leaue, and as he hath lent them meanes to succour vs.

M. Then to demaunde succour of meanne, is nothyng at all contrarie to this, that wee are bounde to make our prayer onely vnto God for helpe, for so muche as we putte not our truste in them, neither seke their succor, but so farre forthe as God hath ordained the ministers, and bestowers of his goodnesse, to our necessitie and comforte.

T. Ye saie well; And in very deede, whatsoeuer benefite wee receiue at any mannes hande, we are bounde so to take it, as if God hym self did deliuer it vnto vs: for the truthe is that it is he, who sendeth vs al those thinges by their handes.

M. Is

M. Is it not then our dutie, to giue thankes vnto men for their benefites, seeyng the lawe of Nature so teacheth?

C. Yes: And it were for no more, but for that it hath pleased God to cal them to suche honour, as to be the dealers and distributers of his benefites: For God in so doyng, doeth binde vs vnto them, and will that wee take the same thankfully at their handes.

M. It appeareth by this, that we may not call vpon Aungelles, or Sainctes departed for helpe.

C. It is certaine: For touchyng Sainctes departed, God hath not appointed vnto them any suche office, as to helpe vs. And as concernyng his Aungels, although he doeth vse the as ministers, to serue for our health, yet is it not his will, that wee should call vpon them for helpe, either haue our refuge vnto them in tyme of nede. Neither Aungels nor sainctes departed are to be called vpon for any helpe.

M. Then what soeuer is not agreable to the order, whiche God hath sette for the vnto vs, is repugnaunt vnto his will.

C. I meane no lesse: for if so be we be not contente with that order, whiche God hath by his worde set for the vnto vs, it is a moste certaine token of infidelitie. Moreouer, if in stede of seekyng vpon God alone, for helpe in An euident token of infidelitie.

al our nedes, we shall haue recourse vnto angelles, or any other creatures, puttyng any part of our confidence in them, wee commit therein damnable Idolatrie, by attributyng vnto them that thyng, which ought to be peculiarly referred vnto God.

Minister.

35. Sondaie. Of Praier.

ET vs come now to the right maner of praier vnto GOD. Is it enough to praie with the tonge, either is a feruent minde and earnest affection of the hart also required?

Wee muste praie with an harte affection.

C. The tongue is not alwaie necessary in praying: but the vnderstandyng, and earnest affection, are alwaies necessarily required.

M. How proue you that?

C. For so muche as God is a Spirite, he requireth alwaies the harte: and at all other tymes, so specially in tyme of praier, when we shewe our selues in his presence, and enter into communication with hym: and therupon he maketh a restraincte of his promes, saiyng, that he will be at hande, to heare onely all them, which call vpon hym in truthe. contrariwise, he pronounceth al them accursed, which praie hypocritically, or without an earnest affection.

Psalme. xxix. and. xlv.

Thei are cursed of GOD, that praye without hartie affection.

M. Then

M. Then all suche praiers, as bee made onely with the mouthe, bee vnprofitable, and long vse.

T. Thei be not onely vnprofitable, but prouoke God to displeasure.

M. What maner of affection is required, to make the praier acceptable?

T. We muste firste of all haue suche a feelyng of our pouertie and wretchednesse, that wee maie perceiue an carneste vexation, and griefe of mynde, throughe the lothsomnesse of synne: wee must also haue a feruent desire to obtaine grace at Gods hande, whiche desire must kindle our hartes, and ingender in vs a feruent praier.

To praie for thinges when we feele not the necessitie thereof, is bothe vnprofitable, & also offendeth God

M. Doe these thinges proceade of our nature? Either are thei giuen vnto vs by the speciall goodnesse of God.

T. God must woorke herein: for we are of our selues dull, and without all lust to praier but the spirite of God doeth stirre vp in our hartes suche sighes, as no tongue is able to expresse, and endueth our myndes with suche a zeale and feruent affection, as God requireth in praier.

Roma. viij. Galla. iiij.

M. Doeth this doctrine teach vs, that we ought not to dispose, and stirre vp our selues to praier?

Gods ſpirite is our onely ſcholemaſter to teache vs to praie.

C. Nothyng lelle: but rather cõtrariwiſe ſo oft as we doe feele our ſelues cold, and nõt diſpoſed to praier, we ought to make our ſupplication vnto the lorde, that it would pleaſe hym to inflame vs with his ſpirite, wherebi we maie bee framed to praier, with ſuche affection of mynde as we ought to doe.

M. As touchyng the vſe of the tonge, thou doeſt not coumpte it vtterly vnprofitable, in makyng of praiers?

The tongue ſerueth to a good vſe, in the makyng of our praier.

C. No: for the wordes whiche the tongue vttereth, dooe many tymes helpe, ſtirre vp, and confirme the mynde, ſo that it is not ſo eaſely drawen from God. Moreouer, for ſo muche as the tongue is created of God, for his glorie, aboue all other members of the bodie, it is reaſon, that the tongue bee employed by all meanes to that vſe: finallie, the verie feruent affection of the hart, doeth many tymes through a vehemente motion inforce the tongue to ſpeake, though a man did not purpoſe ſo to doe.

M. Since it is as thou ſaieſt, to what purpoſe is it to praie in a languange, that a man doeth not vnderſtande?

To praie in a ſtraunge languge, is a mockyng of God.

C. It is verie mockyng of God, and Superſtitious Hypocriſie.

When

WHen we make our praier vnto God, doe wee at all aduentures without sure knowledge, whether wee shall obtaine any profite or not: Either ought we to be surely persuaded, that our praiers will bee heard.

36. Sondaie. i.Cor. xiiii. Praier muste proceade of a sure confidence in gods promes.

C. We must haue this euermore, as a sure grounde in all our praiers, that thei shall be accepted of God, and that wee shall obtaine our request, so farre forthe as it shall bee expediente and necessarie for vs: whereuppon saincte Paule saieth, that the right inuocatiō and praiyng vnto God, proceadeth of faithe. For if we haue not a sure trust in the mercie of God, it is vnpossible to make our praiers vnto hym a right.

Roma.x.

M. What saiest thou then of theim whiche bee in doubte, whether God will here theim, or not?

C. Their praiers are vtterly voide, seyng God hath made no promes to any suche prayers: for he saieth, what soeuer we shall aske if we beleue, he will graunt it vnto vs:

Whosoeuer doubteth whether God heareth his praier, obtainethnothing. Math.xii. Marke. xi.

M. It remaineth to knowe, by what meanes, and in whose name we may come by this sure confidence, to present our selues before God, considering that wee are vile synners, and farre vnworthie so to doe.

Thre thynges make vs bold to aske of god

First his promesse. Psal. 50. 55. 91. Esay. 30. 65. Ieremy. xxix. Joel. ii. Math. vi. ii. His spirite. Roma. viii. The mediatiō of Christe his owne sonne. i. Timo. ii. Hebre. iiii. i. Ihon. viii.

C. Firste of all we haue promises of God, whereupon we must staie our myndes, without hauyng any regard of our owne worthinesse. Secōdly (if we be the children of God) he doeth incourage vs, and pushe vs forward with his holy Spirite, to come to hym familiarely as to our Father: and that we should not bee afraied, to come before his glorious Maiestie (although we be but as poore wormes of the yearth, and moste wretched synners) he hath giuen vnto vs our lorde Jesus to be our Mediatour, to the intente that wee by the meane of his merites, hauynge recourse vnto God, might haue an assured trust to finde grace.

We maie not praie, but in the name of our Sauiour Christe. Ihon. xiiii. i. Ihon. ii. Ephe. iii. Hebre. iiii. Roma. viii.

M. Doest thou meane it thus, that we may not call vpō God by praier, vnlesse it be doen in the name of our Sauiour Christ?

C. Yea: for we haue an expresse commaundement so to doe: and in so doyng, wee haue a sure promesse, that through his intercession all our requestes shalbe graunted vnto vs.

M. It is not then a foolishe presumption, to presente our selues boldly before GOD, since wee haue Christe for our Aduocate, and set hym before vs, to the ende that God maie for his sake, accept both vs and our praiers.

C. No verely: For we make our praiers,

as

as it were by his owne mouthe, for so muche as he hym selfe openeth the waie for vs, and maketh our praiers to bee heard, yea, and entreateth also continually for vs.

Minister.

LEt vs treate nowe of the substaunce of our praiers. Is it lawfull for vs to praie, for al thinges that we phãtasie, either is there a certaine rule to praie.

37. Sondaie. We maie not frame our praiers accordyng to our own phantasy, but as gods woorde teacheth vs, and his holy spirit directeth vs. Math. vi.

C. If we should folowe our owne phãtasie in makyng our praiers, thei should bee verie euill framed. For we are so blind, that we are not able to iudge what is meete to bee paied for: moreouer, al our desires are so inordinat that it is expedient for vs to bridle them.

M. What is then to be doen?

C. We must learne of God, what is meete to bee praied for, seeyng he alone knoweth what is necessarie for vs, and that he leadeth vs, as it wer by the hand, so that we our owne selues doe nothyng but followe.

M. What instruction hath he giuen vs for praier?

C. He hath taught vs sufficientely, howe, and wherfore to praie throughout the whole Scripture, but to the intent to bryng vs to one certaine and sure marke, he hath sette forthe vnto vs one maner of praier, wherein

he hath briefly comprehended all suche poin-
tes as be mete & lawfull for vs to demaũde.

M. Rehearse that forme of praier.

C. It is the very same that our Lorde Je-
sus taught his disciples to praie. For when
Math.vi. Luke.xi. thei asked of hym howe thei should praie, he
aunswered, that thei should saie on this wise.

The faithfull praier, which our lord hym self taught vs.

OUR father whiche art in heauen,
hallowed be thy name:
Thy kyngdome come:
Thy will be doen euen in earth
as it is in heauen:
Giue vs this daie our daiely bread:
And forgiue vs our *debtes, euen as wee
forgiue our debters:
And leade vs not into temptation:
But deliuer vs from euill.
For thyne is the Kyngdome, and the po-
wer, and the glorie for euer. So be it.

*Or synnes.

M. For the more easie vnderstãdyng here-
of: tell me how many Articles bee conteined
herein?

The deuision of the Lordes praier.

C. Sire: whereof the three firste doe con-
cerne the glorie of GOD, without any con-
sideration of ourselues: the other three touch
vs properlie, and concerne our wealthe and
profite.

M. Why thẽ, ought we to desire any thing

of

of God, that bryngeth no maner of commoditie vnto our selues?

C. This is true, that God of his infinite goodnesse, dooeth dispose and order all thynges in suche sort, that nothyng can turne to the glorie of his name, which is not also profitable vnto vs: so that whē his name is sanctified and honoured, he maketh it redounde to our sanctification, and whē his kingdome commeth, wee are after a sorte partakers thereof: yet notwithstandyng, our duetie is at suche tyme as we aske these thynges, to haue onely regarde to his honour, without any consideration to our selues, or to our owne commoditie.

M. By thy saiyng then, though these three firste petitions are greatly profitable to vs, yet maie wee not make theim for any other purpose, but onely to desire to haue God honoured.

C. It is euen so: and likewise, albeeit the three last requestes bee ordeined, to praie for thynges expedient and necessarie for vs, yet euen in them also, wee ought moste earnestly to seeke Gods honour, so that it must bee the chiefe ende and marke, whereunto all our wishynges and desires be directed.

Minister.

Let

38. Sondaie.

LEt vs come now to the exposition of it: and before that we proceade any further: wherefore is GOD named here, Our Father, rather then by some other name?

C. Since in tyme of praier specially, wee ought to haue a stedfaste assuraunce of Gods fauour in our consciences, it pleaseth God to bee called of vs by a name, whiche soundeth nothyng but all swetenes, bountie, and mercifulnesse, thereby to driue awaie all doubtfulnesse and feare, and to make vs conceiue a bolde courage, to come familiarly into his presence.

In what sense wee call God Father.

M. Maie wee then come boldly, and familiarly vnto God, euen as a childe maie come vnto his father?

C. Yea, and with a greate deale more assured confidence, to obtain whatsoeuer we shal desire: for if we beyng euill, cannot chuse but giue vnto our children bread and meate whē thei aske it, how muche lesse can our heauenly father refuse to giue vs suche thynges, as we haue neede of, since he is not onely good, but the verie soueraine goodnesse it self.

Math. vii.

M. Maie we not proue sufficiently by this (that GOD is named our Father) the same thyng whiche we affirmed touchyng Christ,

that

then our prayer ought to bee grounded vpon sure trust in his merites, and intercession?

C. Yes certainly: for God doeth acknowledge vs none otherwise to bee his children, but onely in so muche as we be the members of his sonne Christ.

M. Wherefore doest thou not rather call God thy Father, then our Father, as it were of his sonne Christ. Why we call hym our Father.

C. Euery faithfull man maie right well call God his father particularly: but in this forme of prayer, our Sauiour Christe doeth teache vs to pray in common, that we might remember thereby the duetie, and charitie, whiche wee owe to our neighbours in our prayers, and to monishe vs, not to care onely for our selues.

M. What meaneth this clause: whiche art in heauen?

C. It is as muche to saie, as to name hym high, mightie, and incomprehensible.

M. To what purpose serueth that?

C. That when we call vpō hym by prayer, we might learne to lifte vp our myndes, and to withdrawe our immagination from thynkyng any thyng of hym worldly, or yearthly, and that wee should not measure hym by our fleshly iudgement, and so make hym subiecte

to

to our will or appetite, but rather that wee might with all humblenesse of mynde honor his excellẽt Maiestie, and also that we might haue occasion, to put so muche the more our truste assuredly in hym, consideryng that he is Lorde and maister of all.

Minister.

39. Sondaie. The firste petition.

MAke an exposition of the firste petition.

C. The name of God is his honour and renoumme, whereby he is sanctified and praised emong men: therefore we desire that his glorie maie be aduaunced aboue all thynges, and euery where.

M. Doest thou meane, that this his glorie maie either increase, or diminishe?

In what sense we wishe the setting forthe of gods glory.

C. No verely in it self: But the meanyng hereof is, that it may be knowen as it ought to bee: and that all the workes which God doeth, maie appere vnto men to be glorious, euẽ as they be in very deede, so that he might by all meanes be magnified.

M. What doest thou meane in the seconde request, by the kyngdome of God?

The seconde petition wherin the kyngdome of God consisteth.

C. This Kyngdome consisteth principally in two pointes: that is to saie, firste in that he gouerneth his elect through his holy spirite: and againe in that he destroieth the wic-

ked

hed, whiche will not become subiectes to his kyngdome, to the ende that it maie euidently appere, that there is no power able to withstande his power.

M. What vnderstandest thou in prayeng: that this kyngdome maie come?

C. That it would please God from day to daie, to increase the number of his faithfull flocke, that he would continually more and more, bestowe the giftes of his holie spirite emong them, vntill the tyme come, whē they shall be fully repleni shed: that he would also cause the light of his truthe, more & more to shine, and that he would in suche wise make his iustice to be knowen, that the deuill and his kyngdome of darckenesse, maie come to vtter confusiō, and that all wickednesse maie be cleane abolished and rooted out. The kingdom of Christe.

M. Is not this request performed daiely?

C. It is partly fulfilled: yet we desire that it maie be continually increased and aduaūced, vnto suche tyme as it shall come to full perfection: whiche thyng shall be at the daie of iudgement, what tyme God alone shall be magnified, and all creatures shall be abased, and subiect vnto his Maiestie, and so he shall be all in all thynges. The perfecte state of Christes kingdom. i. Cor. xv.

Minister.

In

xl. Sondaie. The third request touchyng the accomplishmēt of gods will.

IN what sense praiest thou, that Gods will maie be doen?

C. That all creatures maie bee subiecte to hym, and obeye hym in suche sort: that whatsoeuer is doen, maie be pleasaunt to hym.

M. Doest thou meane then, that nothyng maie be doen contrary to his will?

C. Our request is not onely that he would bring all thinges to passe, as he hath appointed by his vnsearcheable counsaile, but that he would beate doune all rebellion, so that al willes maie obeie his will onely.

M. In so doyng, doe we not vtterly refuse our owne willes?

C. Yes vtterly: and wee praie not onely, that he would bryng to nought suche desires as be against his will, but that he would also create in vs newe myndes, and newe hartes, that our owne will beyng set a part, his spirite maie woorke suche a will in vs, as maie be in all pointes agreable vnto hym.

M. Wherefore puttest thou vnto it, In yearth as it is in heauen?

How Gods will is doen in heauen.

C. Because the Aungelles, whiche be his heauenlie creatures, studie nothyng but to please hym, without any motion to the contrary, we desire that the like maie be doen in

yearth

the yearth, and that all men maie bee framed vnto a like willyng obedience.

Minister.

COme now to the seconde part: what dooest thou meane by thy daily bread whiche thou askest? 4. Sondaie. The fowerth petition. What is meat by our daiely bread.

C. That worde containeth al thinges, whereof we haue nede in this presente life, not onely as touchyng meate, drinke, and clothes, but all maner of thynges, that God knoweth to be expedient for vs in this worlde, whereby we maie haue the fruition of his benefites in quietnesse.

M. Why beggest thou of God thy daiely nourishemente, since he hath giuen a charge vnto all men, to get their liuyng with the labour of their handes?

C. Albeeit we are commaunded to labour for our liuyng, yet all our labour, diligence, and prouisiõ that we can make, is not able to procure vs a liuyng, but the onely blessyng of God vpon our handes and trauaile, which prospereth the thynges we goe about in his name. Moreouer, this is to bee considered, that it is not meate or drinke that nourished vs (notwithstandyng we be commaunded to make prouision for those thynges) but the power of God maintaineth our life, and wee God must blesse our labours.

vse them onely as instrumentes.

M. Why callest thou it, Our breade, since we desire that it maie be giuen vs?

T. That commeth of the onely bountifulnesse of God, whose pleasure it was to name it ours, albeeit it is nothyng at all due vnto vs: and againe, by this woorde we are put in remembraunce, not to desire an other mannes breade, but that onely, whiche wee shall come by, by honest and lawfull meanes, agreable to Gods ordinaunce.

M. Why saiest thou this daie, and daiely?

Wherefore we call it daily bread?

T. These twoo woordes doe teache vs to bee contented, and not to wishe more then is sufficient for our necessitie.

M. Seyng this is the common praier belongyng indifferentely vnto all men, how is it that the riche (who haue prouided) aboundance of goods (for a long tyme) maie make this petition for one daie?

T. All menne, bothe riche and poore must vnderstande, that what gooddes soeuer thei haue, thei can nothyng profite theim, but so farre forth as it pleased God to geue thē the vse thereof, so that when we haue plentie, yet we haue nothyng, vnlesse he of his goodnesse giue vs also the fruition and vse of the same.

Minister.

What

W. Hat is conteined in the v. requeſt?

C. That it would pleaſe God, to forgiue vs our debtes.

42. Sondaie. The fift petition.

There is none ſo holy, that hath not nede to aſke God forgiuenes of his ſinnes, and debtes. Iob x.

W. Is there any man liuyng ſo iuſte, that neadeth not to make this requeſt?

C. No ſurely: for our lorde Jeſus preſcribed this forme of praier to his Apoſtles, for the behoufe of his whole Churche: So then whoſoeuer would exempt himſelf from this, refuſeth to be of the compaignie of Chriſtes flocke: and in very deede, the ſcripture doeth plainly teſtifie, that the moſte perfect manne that is, if he would alledge one poincte to iuſtifie hym ſelf thereby before God, ſhould bee found faultie in a thouſande: it is mete therfore, that euery manne haue a recourſe continually vnto Gods mercie.

W. After what ſort thinkeſt thou, that our ſynnes be pardoned vs?

C. Euen as the very wordes of Chriſt do ſounde: For as muche as our ſynnes bee as debtes, whereby we are holden faſte bounde vnder the daunger of euerlaſtyng dampnation, we make ſupplication vnto God, that he would of his mere goodneſſe pardon them.

Hereby debts are meant ſinnes.

W. Thou meaneſte then, that wee obtaine forgiuenelle of our ſynnes, by the free mercie of God onely.

In what ſort our ſinnes are forgiuen.

C. Yea: for we can by no meanes make amendes for the least fault that we haue committed, if God did not vse his bountifull liberalitie towardes vs, by forgiuyng theim freely euery one.

M. What profite commeth to vs by that, that we are pardoned our synnes.

The fruict of remission of synnes.

C. By this meanes we are as acceptable vnto God, as if we were iuste and innocente, and also our consciences bee surely perswaded of his fatherly loue towardes vs, whereby we attain to euerlastyng life and felicitie.

M. When thou makest thy praier, that he would pardon vs our debtes, euē as we pardō our debters, doest thou meane hereby, that wee deserue to haue our synnes forgiuen, in that that we forgiue other men their faults?

Our synnes be pordoned freely.

C. No verely: for by that meanes we should not haue pardon of our synnes frely, neither should the remission of them be sufficientely grounded vpon the satisfaction, whiche was made in the death of Christ, as it ought to be but in that that we forget the wronges doen vnto vs, wee followe his example in gentlenesse and mekenesse, and now to declare that we are his children, he hath giuen vs this as a badge to bee knowen by, and to certifie our selues that we are so. On the other part also,

he

he doeth vs to witte, that we maie looke for nothyng of hym but extremitie and rigor, if we be not ready to pardon, and to shew fauor vnto them, whiche be in fault towardes vs.

M. Thou meanest then, that God here refuseth to take thē as his children, whiche can not forget wronges cōmitted against them: and that thei should not thinke theim selues to be partakers of the heauenly forgiuenes. Whom God refuseth to coumpt as his children.

C. Yea verely: and also to the ende that all menne might haue knowledge, that the self same measure, whiche thei mette vnto other, shall be paied vnto them againe.

M. What is the next petition?

C. Leade vs not into temptation, but deliuer vs from euill.

Minister.

MAkest thou but one request of this? 43. Sondaie. The sixt petition.

C. No: for the seconde part doeth expounde the first. Rom. vii. d. Gallath. x. i. Cor. y.

M. What is the substance of this petitiō?

C. We desire that God doe not suffer vs to fall to wickednesse, neither peruerte vs to bee ouercome of the Deuill, nor to bee ledde with the noughtie lustes of ourflesh, whiche continually warre againste vs: But that he would geue vnto vs power to withstande them, holdyng vs vp with his hande, and ke-

pyng vs alwaies in his sauegard, to bee our protectour and guide.

M. By what meanes is this broughte to passe?

C. What tyme GOD doeth guide vs by his holie spirite, thereby caulyng vs to loue goodnes, and to hate euill, to seke after righteousnesse, and to flye from synne: for by his holy spirite, wee ouercome the deuill, synne, and the flesh.

M. Hath euery manne neede thus to bee guided?

i. Peter. v. C. Yea euery manne: for the Deuill watcheth cõtinually for vs, euen as a rorying lion ready to deuour vs, and we on the other part bee so feeble and fraile, that he would out of hande ouercome vs, if GOD did not bothe strengthen vs, and giue vs the victorie.

M. What signifieth this worde tẽptation?

What is temptation? Gene. vi. viii. C. The wilie guiles: and subtill assaultes of the deuill, wherewith he assaulteth vs, forasmuche as we are naturally apte to bee deceiued, yea, readie to deceiue our selues, and our will is wholie bente to doe euill, and no whit to doe good.

M. But wherefore requirest thou of God, that he doo not leade vs into temptation, since that is an office belongyng peculiarly to

to the Deuill?

C. God of his infinite mercie, dooeth preserue his faithfull, not sufferyng the Deuill to lead them out of the waie, neither permittyng that synne haue the vpper hande of thē, so likewise, he doeth not onely giue vp, caste of, and withdrawe his grace from suche as he will punishe, but alse he deliuereth theim to the deuill, committyng theim vnto his tyrannie: he striketh them with blindnesse, and geueth them vp into reprobate myndes, that they become vtterly slaues vnto synne, and subiect to all temptations.

M. What meaneth the clause whiche followeth? For vnto thee belongeth the Kyngdome, and the power, and the glorie for euer.

C. It putteth vs again in remembraunce that our praiers be grounded vpon God, and vpon his mightie power and goodnesse, and not in any thyng that is in vs, since we of our selues be vnworthie, once to open our mouthes to call vpon hym: againe, we are taught hereby, to cōclude al our praiers, in the praisyng of his power and goodnesse.

Minister.

IS it not lawfull for vs, to aske any other petitiō or thyng, then is here rehearsed? 44. Sondaie.

C. Albeeit we are not forbidden to vse other wordes, and to frame them also after an other sort, yet there can no praier bee acceptable vnto God, vnlesse it bee in effecte and sence framed after this, which is vnto vs as it were a perfecte rule, whereby to praie as we ought to doe.

M. It semeth nowe conueniente tyme, to come to the fowerth point, touchyng the honour due vnto God.

The fowerth kind of honour due vnto God.

C. Wee haue saied alreadie, that it consisteth in acknowledgyng with the harte, and in confessyng with the mouthe, that God is the aucthour of all goodnesse, that thereby we maie honour hym.

M. Hath God sette forthe no rule to teach vs, how we should doe this?

C. All the examples in the Scripture, of praisyng and thankes geuyng, ought to bee as rules vnto vs.

M. Is there nothyng contained in the lordes praier, touchyng this matter?

C. Yes: for in that we praie that his name maie bee glorified, we desire also that all his workes maie be seen (accordyng as thei bee in dede) excellent and praise worthy, in suche sorte, that if he punishe vs, we maie thereby praise the vprightnesse of his iudgemente: if he

he pardon our faultes, we maie thereby haue occasiõ to magnifie his mercie, when he performeth his promes, we maie acknowledge hym to be the infallible truthe: briefly we require that there bee nothyng at all doen, wherein the brightnesse of his glorie be not shewed forth vnto vs, and this is to geue vnto hym the laude and praise for all goodnes.

M. What conclusion maie wee gather of all that we haue hetherto spoken?

C. We maie well conclude of this, the saiyng of Christ, that this is life euerlasting, to knowe the very liuyng God, and hym whom he hath sent, our Sauiour Christe, to knowe hym, I saie, to the ende to render due honour vnto hym, that thereby he maie become vnto vs not onely a Lorde and a master, but also a Father and sauiour: whereby also we on the other parte, maie be his seruauntes, his children, and a people wholie consecrated to his glorie.

Iohn.xvii. What euerlastyng life is. Matke.i.

Minister.

WHat is the meanes, to come by a state so excellent?

C. He hath for the same purpose left with vs his holy word, whiche is vnto vs, as it were an entrie into the kyngdome of heauen.

45. Sondaie. Euerlastyng life is offered and presented vnto vs by Gods word.

M. Where shal we seke for this his worde?

C. It is contained in the holie scripture.

M. How must we vse this woorde, to haue this profite by it?

C. Wee muste receiue it beyng perfectly perswaded therof in our conscience, as of an vndoubted truthe, sente doune from heauen, submittyng our selues vnto it, with due obedience, louyng it hartely, with a feruent and vnfeigned affection, hauyng it so printed in our hartes, that we maie followe it, and confirme our liues wholie vnto it.

M. Do al these thinges lye in our power?

C. No, not one of them all: but God worketh them in our hartes in this wise, by his holie spirite.

M. Is it not required of our part, that we take paine, and doe our diligence, bothe to heare, and to reade this doctrine, whiche is set forthe vnto vs.

We must giue diligent labour to learn Gods word.

C. Yes doubtlesse: and first it is requisite, that euery man priuatly in his owne house, giue hymselfe to the studie of this worde, but principally euery man is bounde, to haunte duely all sermons made in the congregation of Christ, where this worde is expounded.

M. Thinkest thou then, that it is not enough, that euery manne doe giue diligence,

to

to reade Goddes woorde in his owne house, vnlesse thei come also together, to heare it preached openly?

C. I thinke it necessaie, if GOD of his goodnes doe prouide suche meanes, that we maie heare it openly.

M. What is the reason?

C. Because our Sauiour hath sette and established this order in his Churche, not to the ende that twoo or three onely should obserue it, but as a generall order for all men: and he hath likewise declared, that this is the onely waie to builde his Churche, and to preserue the same: let vs therefore euery one be content, to haue recourse to this rule, and not become wiser then our Maister.

Pastours or Ministers in the Church are necessary. Ephe. iii. Math. x. Luke. x

M. Is it then a thyng necessarie to haue Pastours, and Ministers in the Churche.

C. Yea verie necessarie: and at their mouthes men are bounde to receiue the worde of the Lorde, with al humble obedience: so that whosoeuer doeth set light of thē. and regard not to heare their saiynges, thei contempne also Jesus Christe, and deuide theim selues from the fellowship of his flocke.

M. Is it sufficient that we haue been once instruct by their meanes, either els must we heare their doctrine continually?

C. It

C. It is nothyng if a man begin well, vnlesse he continue stil in the same: for we must kepe vs in Christes schole, and continue still his scholers vnto the ende: and for that cause he hath ordained Ministers in the Churche, to teache vs continually in his name.

Minister.

46. Sondaie.

IS there none other meane besides his worde, whereby God sheweth hymself vnto vs?

Of the Sacramentes.

C. God hath ioyned his Sacramentes with the preaching of his woorde.

M. What is a Sacrament?

C. A Sacrament is an outward token of gods fauour, whiche by a visible signe, doeth represent vnto vs spirituall thynges, to the ende that Goddes promises might take the more deepe roote in our hartes, and that we might so muche the more surely giue credite vnto them.

M. What? Is this possible that a visible, and a materiall signe should haue suche vertue, to ceatifie our conscience?

C. No not of it self: but God hath ordained it for suche an ende.

M. Since it is the proper office of Gods holy Spirite, to zeale ons prince the promi-

ses

ſes of God in our hartes, how canſt thou attribute, or geue this propertie vnto the Sacramentes?

C. There is a greate difference betwene the one and the other: for Gods ſpirite is he alone, who in verie deede is able to touche and moue our hartes, to illuminate our mindes, and to aſſure our conſciences in ſuche ſorte, that all thoſe ought to bee accompted his onely woorkes, ſo that the whole praiſe and glorie hereof, ought to bee geuen vnto hym onely: not withſtandyng, it hath pleaſed our lorde to vſe his Sacramētes, as ſeconde inſtrumentes thereof, accordyng as it ſemed good vnto hym, without diminiſhyng any poinct of the vertue of his ſpirite. The difference betwene goddes ſpirite and his Sacramentes.

M. Thou meaneſt then, that the efficacie of the Sacramentes, doeth not conſiſt in the viſible ſigne, but wholie in the woorkyng of the ſpirite of God.

C. I meane euen ſo: Accordyng as it is Gods pleaſure to woorke by meanes by hym ordeined, without any dero[illegible]tion thereby to his glorious power.

M. What moued God to inſtitute ſuche inſtrumentes or meanes?

C. He ordained them to help and comfort our weakeneſſe: for if we were of a ſpirituall

nature,

The Sacramentes were ordeined to helpe our infirmitie.

nature, as the Angels are, then we were apt to consider, bothe GOD and his manifolde graces, after a spirituall maner also: but for as muche as wee are clogged with yearthly bodies, it was needefull for vs, that God did institute sensible signes, to represent vnto vs spirituall and heauenly thynges: For otherwise we could not comprehende them. Moreouer, it is necessarie for vs, that all our senses bee exercised in his holie promises, that wee might be the better stablished in the same.

Minister.

47. Sondaie. The Sacramentes are necessarie.

SInce God hath ordeined his Sacramētes for our necessitie, it wer a point of arrogancie and presumption, to thinke that thei might be alwell left of, as vsed.

C. Ye saie truth: so that whosoeuer doeth willingly forbeare the vse of them, estemyng them as thynges more then needeth, he dishonoureth Jesus Christ, he refuseth his grace, and doeth quenche his holie spirite.

M. But what assuraunce of Gods grace, be the Sacramētes able to geue, seyng both the godly, and wicked doe receiue them?

C. Albeeit the Infidelles and wicked doe make the grace (which is presented vnto thē by the Sacramentes) of none effecte, yet it

followeth

followeth not, that their office and propertie is suche.

M. Howe, and when is it, that the Sacramentes haue their effect?

C. When a man receiueth them in faithe, seekyng onely in them Christ, and his grace. When the Sacramentes do take their effect.

M. What meanest thou by saiyng: that we maie seke nothyng els but Christ in them?

C. I signifie thereby, that we maie not occupie our myndes, in consideryng the outward signes, as though we would seeke our saluation in them: neither maie we imagine that there is auy peculiar vertue inclosed in them, but contrariwise do take the signe for an aide, to lead vs straight to Christe, and to seke in hym saluation, and all our felicitie. How Christ ought to be sought out in his Sacramentes.

M. If faithe then be required in the ministration of them, how are thei giuen vnto vs, to strengthen vs in the faithe, and to assure vs of Gods promises.

C. It is not enough that faith be once begun in vs for a tyme, but it must still be nourished and maintained, so that it maie growe daiely, and bee increased in vs. For the nourishment, strength, and increase thereof, God hath giuen vs the Sacramentes, the whiche thyng Sainct Paule declareth, saiyng: that the vse of theim is, to zeale the promises of The Sacramentes bee meanes to nourishe our faith.

Roma. iiii.

God

God in our hartes.

M. But is not this a token of infidelitie, when we do not beleue the promises of God, vnlesse thei be confirmed vnto vs by some visible signe, as an aide ioyned vnto them?

Gods children are not fully perfect in this life.

C. It is a token of a weake faithe, and yet the faithe of all the children of God is suche, notwithstandyng, thei cease not therefore to be faithfull, albeit thei haue not as yet attained vnto the perfection thereof. For so long as we liue in this worlde, there abideth continually certaine remnauntes of vnbelief in our flesh: and therefore we muste indeuour by all meanes continually to profite, and increase in faithe.

Minister.

48. Sondaie. How many Sacramentes there be.

HOwe many Sacramentes bee there in the church of Christ?

C. There be but two, which be common vnto all men, and which Christ himself ordeined for the faithfull.

M. What be thei?

C. Baptisme, and the holie Supper.

M. In what pointes dooe they agree, and wherein differ thei the one from the other?

Of Baptisme.

C. Baptisme is vnto vs an entrie into the Churche: For it witnesseth vnto vs, that where

where as we wer before straungers frō God he doth now receiue vs into his family. The Supper of the lorde is a testimonie vnto vs, that God will nourishe, and refreshe vs with foode, euen as a good maister of an house studieth to sustaine, and feede suche as be of his housholde.

M. To the ende that we maie vnderstande them, bothe so muche the better, let vs consider them a parte, one after an other: firste, what is the signification of Baptisme?

The signification of Baptisme. Roma. vi. Ephes. iii.

C. It standeth in twoo pointes: firste, our lorde representeth vnto vs herein the remission of synnes: secondly, our regeneration.

Minister.

WHat similitude hath Water wt those thinges, that it maie represent thē?

49. Sondaie. The mistery of the Water in Baptisme.

C. First the remission of sinnes, is a maner of washyng, whereby our soules are clensed from their filthines, euen as the filth of our bodies is washed awaie with water.

M. What saiest thou of regeneration?

C. Because the beginnyng of our regeneration standeth in the mortificatiō of our nature, and to the ende that wee become newe creatures throughe the spirite of God, therefore the water is powred vpon the head, to signifie that we are deade and buried, and that

God in our hartes.

M. But is not this a token of infidelitie, when we do not beleue the promises of God, vnlesse thei be confirmed vnto vs by some visible signe, as an aide ioyned vnto them?

Gods children are not fully perfect in this life.

C. It is a token of a weake faithe, and yet the faithe of all the children of God is suche, notwithstandyng, thei cease not therefore to be faithfull, albeit thei haue not as yet attained vnto the perfection thereof. For so long as we liue in this worlde, there abideth continually certaine remnauntes of vnbelief in our flesh: and therefore we muste indeuour by all meanes continually to profite, and increase in faithe.

Minister.

48. Sondaie. How many Sacramentes there be.

HOwe many Sacramentes bee there in the church of Christ?

C. There be but two, which be common vnto all men, and which Christ himself ordeined for the faithfull.

M. What be thei?

C. Baptisme, and the holie Supper.

M. In what poinctes dooe they agree, and wherein differ thei the one from the other?

Of Baptisme.

C. Baptisme is vnto vs an entrie into the Churche: For it witnesseth vnto vs, that where

where as we wer before straungers frō God he doth now receiue vs into his family. The Supper of the lorde is a testimonie vnto vs, that God will nourishe, and refreshe vs with foode, euen as a good maister of an house studieth to sustaine, and feede suche as be of his housholde.

M. To the ende that we maie vnderstande them, bothe so muche the better, let vs consider them a parte, one after an other: firste, what is the signification of Baptisme?

The signification of Baptisme. Roma. vi. Ephes. iii.

C. It standeth in twoo pointes: firste, our lorde representeth vnto vs herein the remission of synnes: secondly, our regeneration.

Minister.

WHat similitude hath Water wt those thinges, that it maie represent thē?

49. Sondaie. The mistery of the Water in Baptisme.

C. First the remission of sinnes, is a maner of washyng, whereby our soules are clensed from their filthines, euen as the filth of our bodies is washed awaie with water.

M. What saiest thou of regeneration?

C. Because the beginnyng of our regeneration standeth in the mortificatiō of our nature, and to the ende that wee become newe creatures through the spirite of God, therefore the water is powred vpon the head, to signifie that we are deade and buried, and that

Wherefore the water is powred on the heade.

in ſuche ſorte, that our riſyng againe into a new life, is therewithall figured in that, that the powryng of the water, is but a thyng of a very ſhort continuaunce, and not ordeined that we ſhould be drouned thereby.

M. Thou meaneſt not, that the Water is the waſhyng of our ſoules.

The water doth not clenſe vs, but the blood of christ onely. i. Iohn. i. ii. Peter. i.

C. No: for that belongeth to the bloud of our Sauiour Chriſt alone, whiche was ſhed that all our filthe might be wiped awaie, and that we might be compted pure, and without ſpot, euen before God: the whiche thing then taketh effect in vs, what tyme our conſciences be ſprinckeled therewith by Gods holie ſpirite, but the Sacrament doeth teſtifie, and declare it vntō vs.

The water is not a bare ſigne.

M. Meaneſt thou then, ỹ the water ſtādeth in none other ſtede vnto vs, but as a figure?

The promes ioyned to it.

C. It is ſuche a figure, as hath the veritie ioyned vnto it: for God kepeth his promes, and deceiueth no manne: wherefore it is certaine that remiſſion of ſynnes, and newneſſe of life is offered vnto vs in Baptiſme, & that we receiue the ſame there.

M. Is this grace receiued indifferently of all menne?

C. No: for diuers through their wickednelle, cauſe it to ſtande them in no ſtede, neuerthe-

uertheleſſe, the Sacramente looſeth not his propertie, albeit that none feele the comfort thereof, but onely the faithfull.

M. What thyng is that, whereby our regeneration is wrought in vs?

C. By the death and Reſurrection of our Sauiour Chriſte: For his death ſtandeth in this ſteede vnto vs, that by it our olde Adam is crucified, and our ſynfull Nature is as it were buried, ſo that it beareth no more rule in vs. As touchyng the newnes of life, which is to bee obediente to Gods will, that we obtaine by his Reſurrection. Whereby we are renewed in ſpirite.

M. How doe we obtaine this grace in Baptiſme?

C. Becauſe wee are there cloathed with Chriſt, and indued with his holy ſpirite, if ſo be that we make not our ſelues vnworthy of his promiſes, which be there geuen vnto vs.

M. As touchyng our parte: what is the right vſe of Baptiſme?

C. The right vſe thereof ſtandeth in faith and repentaunce: that is, in that we be ſure, that wee haue our conſciences cleanſed in the bloud of Chriſt: and in that we bothe feele in our ſelues, and make it knowen to others by our workes, that his ſpirite abideth in vs, to mortifie our affections, and ſo to make vs Wherin the right vſing of Baptiſme ſtandeth.

ready to doe the will of God.

Minister.

50. Sondaie. The Baptisme of infantes.

SEyng all this is required in the right vsyng of Baptisme, how is it that little children be Baptized?

C. I did not meane, that faithe and repentaunce, ought alwaies to goe before the ministration of this sacrament: for that is only requisite in them that be of age and discretion, so that it is sufficient, if the little children shewe forthe the fruites of Baptisme, when thei are come to sufficient age to knowe it.

M. How wilte thou proue, that there is no inconuenience in this doyng?

Deut. x. xxx. Iere. iiii.

C. For in like maner Circumcision was a Sacrament of repentance, as Moises and the Prophetes doe witnesse, and also a Sacrament of faithe, as sainct Paule teacheth, and yet God did not debarre little children, from the receiuyng of the same.

Roma. iiii.

M. No: But art thou able to proue sufficientely, that there is a good reason, that they should bee receiued to Baptisme, as that the other should be Circumcised?

The promises which were made to the Iewes onely are now offered vnto all men.

C. Yea: for the same promises, which God did make in time past, to his people of Israel are now extended vnto al costes of the world.

M. And foloweth it therfore, that we must

vse

vse also this signe?

C. Yea, if we wil consider the thyng effectually: For Christe hath not made vs partakers of that grace, which belongeth in tyme past to the children of Israell, to the intent he would in vs diminishe, or obscure it, but rather to shewe forth the his goodnesse more euidently, and in greater abundaunce.

M. Doest thou coumpt then, that if we did deny Baptisme to litle childre, the grace of God should bee diminished, by the commyng of Christe?

C. Yea surely. For we should bee by that meanes vtterly out of the expresse Signe of Gods bountifull mercie towardes our children, the which the thyng it self that were vnder the Lawe had: and in very deede this thyng serueth highly to our comfort, and to the stablishyng of the promises, which hath been made vnto vs from the beginnyng.

M. Thy mynde is then, that for as muche as it pleased God in old tyme, to declare him self to be our Sauiour, yea, of litle children and that he thought it allowable to zeale his fauorable promises in their bodies, by an outward Sacrament, that therefore is it verie good reason, that there be no lesse tokens of assurance after Christes commyng, since the

selfsame promes cõtinueth still, and is more openly uttered, aswell by worde as deede.

C. Yea: and more ouer, it seemeth a thyng worthy of notable reprehẽsion, if men would doe so muche wrong unto children, as to denye them the signe, whiche is a thyng of lesse price, since the vertue and substaunce of Baptisme belongeth unto theim, whiche is of muche higher estimation.

M. For what consideration ought wee to Baptise little children?

To what purpose children are Baptised.

C. In tokẽ that thei are inheritors of the blessyng of God, whiche is promised to the seede of the faithfull, that when thei come to age, thei should bee instructed what the meanyng of Baptisme is, to profite theim selues thereby.

Minister.

51. Sondaie. Of the lordes Supper.

LEt us now speake of the Supper, & first what is the significatiõ therof?

C. Our Lorde did ordaine it, to put us in assuraunce, that by the distribution of his bodie and bloud, our soules are nourished, in the hope of life euerlastyng.

M. Why is it that our Lorde representeth unto us, his body by the bread, and his bloud by the wine?

C. To signifie unto us, that what proper-

tie

tie the bread hath towardes our bodies, that is, to feede, and sustaine them in this transitorie life; the selfsame propertie also his bodie hath touchyng our soules, that is, to nourishe them spiritually. And in like maner, as the wine doeth strengthen, comforte, and reioyce man, euen so his bloud is our full ioye, comfort, and spirituall strength. Christ offereth to vs his body by the bread, and his bloud by the wine.

M. Doest thou meane, that we must bee in deede, partakers of the bodie and bloudde of the Lorde?

C. I meane so: For since the whole truste and assurance of our saluation doeth consist in the obedience, whiche he hath performed vnto God his father (in that that God doeth accept and take it, as if it were oures) wee must first possesse hym, seyng that his benefites doe not belong vnto vs, vntill hee haue first giuen hym self vnto vs. The onely staie of our truste.

M. Why: did not Christ giue himself vnto vs, what tyme he gaue hym self to be crucified, that thereby we might be brought into the fauour of God his father, and be deliuered from dampnation?

C. Yes: but that doeth not suffice, vnlesse we doe receiue hym withall, in suche sort as we maie feele in our consciences, the fruite, and efficacie of his death and passion.

M. Is not faithe the ready meanes, to receiue Christ by?

C. No doubt: and not onely in that we beleue, that he died and rose againe, to deliuer vs from euerlastyng death, and to procure vs also euerlastyng life, but also by that hee dwelleth in vs, and is ioyned with vs, as the head with the members, to the ende to make vs partakers of all his graces, by the force of this ioynyng together.

After what sort we receiue Christ.

Minister.

52. Sondaie.

HAue we Christ ioyned vnto vs by none other meanes, then by his Supper?

C. Yes: for we receiue Christ with the fruition of his benefites, by the preachyng of the Gospell, as S. Paule witnesseth, in that that our Lord Iesus doth promes vs therin, that we are bone of his bones, and flesche of his flesche: and againe, that he is the breade of life, which came doune from Heauen to nourishe our soules, and in an other place, that we are one with hym, euen as he hymselfe is one with his father, and such like.

i. Corinth. i.

Ephes. v.

Iohn. vi.

Iohn. xvii.

M. What is there more to bee had in this Sacrament? Or to what vse doeth it serue vs besides?

C. This

C. This is the difference, that this our ioynyng together is more euidently, and plenteously set forthe vnto vs: albeit our sauiour Christ, be in verie deede exhibited vnto vs, bothe by Baptisme, and by the Preachyng of his worde, yet that is but in a part, as it were, and not fully.

M. What is it then briefly, that wee haue by this signe of bread?

C. That the bodie of our Lorde Iesus, for so muche as it was once offered by for vs in Sacrifice, to bring vs vnto Gods fauour, is now giuen vnto vs, to assure vs, that we are partakers of this reconciliation. What doeth the signe of bread teach vs.

M. And what haue we by ỹ signe of wine? What is signified to vs by the wine.

C. It assureth vs that as our Lord Iesus, did shedde his blod once one the crosse, for a full price, and satisfaction of all our synnes, euen so hee nowe giueth it vnto our soule to drinke, whereby we should not doubt to receiue the fruite, and benefite thereof.

M. By these thine answers I gather, that the lordes supper doth direct vs to the death and passion of our Sauiour Christe, to the intent wee maie bee partakers of the vertue thereof.

C. It doeth so: for euen then the onely and euerlasting Sacrifice, was offred by for our The Lordes Supper is not a Sacrifice propiciatory.

redemption. Wherefore there remaineth now nothing elles, but that wee should haue the fruites thereof.

M. The Supper was it not then ordeined, to offer vp the bodie and bloud of our sauiour to God his father?

Christ alone is the euerlastyng bishop. Math. xxvi. Hebre. v.

C. No: for there is none but he alone, vnto whom that office belongeth, for so muche as he is the euerlastyng Sacrificer, but the charge that he hath giuen vnto vs, is, that we doe receiue his body, and not offer it.

Minister.

53. Sondaie. The ordainyng of twoo signes was for our weakenesse.

Herefore be there twoo signes instituted?

C. Our lord did that to help our infirmitie, signifyng that he is as well the drinke, as the meate of our soule, to the ende we might bee content to seeke our nourishment fully, and wholy in hym, and no where els.

M. Doeth the second signe, whiche is the Cuppe, belong indifferently vnto all men?

C. Yea, and that by the commaundement of our sauiour Christe, contrary where vnto we may in no wise doe.

M. Receiue we in the supper onely the tokens of the things afore rehersed: either are thei effectually in dede there giuen vnto vs?

C. For

C. For so much as our sauiour Christe is the truthe it selfe, it is most certaine, that the promises, which he made at his Supper, bee there in deede accomplished, and that which is figured by the signes, is truly performed: so then, according as he there made promes, and as the signes doe represente, there is no doubte, but hee maketh vs partakers of his verie substaunce, to make vs also to growe into one life with hym.

M. How maie this be doen, seyng the body of our Sauiour Christe is in heauen, and we are here as pilgrimes on the yearth?

How we receiue Christ in the Supper.

C. Verely it cōmeth to passe, by the wonderous and vnsearcheable woorkyng of his spirite, who ioyneth easely together, thyngs beyng farre a sonder in place.

M. Then his body is not presently included in the bread, neither his bloud conteined within the cuppe.

C. No: but cleane contrariwise, if we will haue the substaunce of the Sacramente, wee must lifte vp our hartes into Heauen, where our sauiour Christe is in the glory of his father, from whence we haue sure hope, that he will come for our redemption: and therfore we may not searche him in these corruptible elementes.

What is to be doen if we will receiue the substance of the Sacrament.

M. So

M. So then thy iudgement is, that there be two thinges in this Sacrament: the substaunce of Bread and Wine, whiche wee see with the eye, touch with our hand, taste with our mouthe: and also Christe, by whom our soules are inwardly nourished.

Pledges of our resurrection.

C. You say truth: and in such sort that we haue there with also a sure token, and as it were, a pledge of the risyng againe of our bodies, in so much as they are already made partakers of the signe of life.

Minister.

54. Sondaie. 1. Corinth. xi.

HOw ought this sacrament to be vsed?

C. Saint Paule teacheth the right maner of the vsyng thereof: whiche is that euery man examine hym selfe, before that he come vnto it.

M. Wherin ought a man to examine hym selfe.

C. He muste consider whether he be a true member of Christ?

M. Wherby may a man haue sure knowledge thereof?

The sure tokens of a true Christian.

C. If he haue true faith, and repentaunce, and do loue his neighbour with an vnfeined loue, not keepyng in his harte any rancour, hatred, or debate.

M. But is it requisite, to haue a perfecte faith,

faith, and perfect loue?

C. We muste needes haue bothe sounde, right, and not counterfeited: but to speake of such a perfection, as vnto which nothyng can be added, it can not be found in man: also this Supper had beene a thyng ordeined in vaine, if none were meete to come to it, vnlesse he were throughly perfect.

M. By this saiyng, our imperfection doth no whit hinder vs, from comming therunto.

C. Rather contrariwise, it should stand vs in no stede, if we were not vnperfect: for it is an helpe and succour against our infirmitie.

M. Doe these two Sacramentes serue to none other ende, but to suppoꝛt and beare vp our imperfection?

C. Yes: they are also signes and badges of our pꝛofession, that is to saie, by theym wee pꝛotest openly, that wee are the people of God, and make open pꝛofession of our Chꝛistian religion.

M. What shall we then iudge of him, that refuseth to vse them?

C. We ought not to compt him a chꝛistē man: foꝛ in so doyng, he refuseth to confesse himselfe to be a chꝛistē, and what is that els? but as it were couertly to refuse Chꝛist?

M. Is it enough to receiue them bothe,

once

once onely in our life tyme?

How it is that we receiue the supper oftimes, though we may be but once baptised.

C. Baptisme was ordeined to be receiued but once: wherefore it is not lawfull to bee Baptised againe: But it is otherwise to be thought of the Supper.

M. What is the reason thereof?

C. By Baptisme God doth bring, and receiue vs into his Church, and when he hath once receiued vs, hee declareth also to vs by the supper, that he wil feede vs continually.

Minister.

55. Sondaie. To whom the ministration of the Sacramentes doe belong.

TO whom belongeth the Ministration of Baptisme, and the Lords Supper?

C. Unto them, who haue the charge to preach openly in the Church: for the preaching of Gods word, and the ministration of the Sacramentes: bee thynges ioyntly belongyng to one kinde of office.

M. Is there not a proofe to bee brought for this, out of the scripture?

Math. xxviii. C. Our lord giueth speciall charge to his Apostles, as well to baptise as to preach, and as touching the Supper, he giueth them iniunctiõ to folow his example, now he did the part of a Minister, in ỳ he gaue it to others.

M. The pastours, who be the ministers of the Sacramentes, ought they to receiue indifferently, euery person that commeth?

C. As

C. As touchyng Baptisme, for asmuch as there be none in our tyme Baptised, but little childzen, there ought to be no choise vsed, but as concernyng the Supper, the minister must refuse to giue it to them that be vtterly vnworthy.

Who ought to be shut out from the supper.

M. Wherefore?

C. Because that otherwise the Supper of the Lorde should be defiled, and dishonoured.

M. But yet our lord admitted Judas to the holy supper, notwithstãding his wickednes?

C. Yea: for his wickednesse was hetherto hidde albeit our Lord knew it right wel, yet was it not notorious, & knowen vnto men.

Wherefore Iudas was admitted.

M. What waie is to be vsed then, towardes the hypocrites?

C. The minister ought not to exclude, and shut theym out as vnworthy, but he must tary vntill it shall please GOD, to make their close wickednesse knowne.

M. What if he hymselfe knowe, or if he be priuely aduertised of any suche?

C. That is not a sufficient cause for hym to denie theym the Supper, vnlesse he haue the thing tried by sufficient proofe, and therewith the iudgement of the Church.

M. It is then meete, to haue a pollitique order touchyng this matter.

C. What

C. What els? If the congregation be wel ordered, there must be certaine appointed to watche, and take diligent heede, for suche open crimes as may be committed: and they hauyng authoritie, ought in the name of the whole Churche, to inhibite such as be by no meanes meete, neither can bee partakers thereof, without the dishonour of God, and the offence of the faithfull.

¶ The ende of the instruction of children in the faithe.

¶ *The maner to examine children before they be admitted to the Supper of the Lorde.*

Minister.

TO whom doest thou beleue?

The Child.

I beleue in God the Father, and in Jesus christ his sonne, and in the holy Ghoste, and looke to be saued by none other meanes.

M. The Father, the Sonne, an the holie Ghost be they any more then one God?

C. No: although they bee distinct in persons.

M. What is the effect of thy faithe?

C. That God the father of our lord Jesus Christ

Christ (and so by hym of vs all) is the beginnyng, and principall cause of all thinges, the whiche he gouerneth in suche sorte, that nothyng can bee doen without his ordinaunce, and prouidence. Nexte, that Jesus Christe his soonne, came doune into this world, and accomplished all thynges, whiche were necessarie for our saluation: and ascended into heauen, where he sitteth at the right hand of the Father, that is, that he hath all power in heauen, and in yearth, and shall come againe from thence, to iudge the whole world. Furthermore, that the holy ghoste is verie God, because he is the vertue, and power of God, and printeth in our heartes, the promises made vnto vs in Jesus Christe. And finally, that the churche is sanctified, and deliuered from their synnes, through the mercies of God, and shall after this life, rise againe to life euerlastyng.

M. Must we serue God, accordyng as hee hath commaunded: or els as mennes traditions teach vs.

C. We must serue hym, as he hath taught vs by his woorde, and commaundementes, and not according to the commaundements of men.

M. Canst thou keepe Gods commaunde-

mentes of thy selfe?

C. No verely.

M. Who then doeth kepe, and fulfill them in thee?

C. The holy ghost.

M. When God then giueth thee this holy ghost, canst thou perfectly obserue them?

C. No, not so.

M. Why? God doeth curse, and reiect all such as do not in euery point fulfill his commaundementes.

C. It is true.

M. By what meanes then shalt thou be saued, and deliuered from the curse of God?

C. By the death and passion of our Lorde Jesus Christ.

M. How so?

C. For because that by his death, he hath restored vs to life, and reconciled vs to God his father.

M. To whō doest thou make thy praiers?

C. I praie to God in the name of our lord Jesus Christe our aduocate, and mediatour, referring all my praiers to that scope, which Christ our Sauiour hath lefte vs a most sufficient and absolute rule.

M. How many Sacramentes are there in Christes church?

C. Two

C. Two: Baptisme, & the lords Supper.
M. What is meant by Baptisme?
C. First, it signifieth that we haue forgiuenesse of our sinnes by the bloud of Christ. Secondly, it setteth before our eyes our regeneration, or new spirituall birth.
M. What signifieth the supper of the lord?
C. That by the spirituall eating, and drinkyng of the body and bloud of our Lorde Jesus Christ, our soules are nourished vnto life euerlastyng.
M. What doth the bread and wine, represent in the lordes Supper.
C. That as our bodies are nourished therwith, our soules are sustained, and nourished with the vertue of Christes body and bloud: not that they are inclosed in the breade, and wine, but we must seeke Christ in heauen, in the glorie of God in his father.
M. By what meanes may we attaine vnto hym there?
C. By faithe, which Gods spirit worketh in our hartes, assuring vs of Gods promises made to vs in his holy Gospell.

¶ The ende.

¶ A Prayer to be sayd in the Morneng.

ALmightie, and moſt gracious God, we hartely thanke thee for the ſwete ſleepe, and comfortable reſte, whiche thou haſt giuen vs this night, and forasmuch as thou haſt commaunded by thy holy worde that no man ſhould bee idle, but all occupied in godly and vertеous exercises, euery man accordyng to his callyng, we moſte humblie beſeche thee, that thine eyes maie attende vpon vs, dayly defende vs, cherithe, comforte, and gouerne vs, & all our counſailes, ſtudies and labors, in ſuche wiſe, that we may ſpend and beſtow this day, accordyng to thy moſte holy will, without the hurtyng of our neighbours, and that wee may diligently, and warely eſchue, and auoide al things that ſhould diſpleaſe thee, ſette thee alwaies before our eyes, liue in thy feare, worſhyng that may be found acceptable before thy diuine maieſtie: Thorough Jeſus Chriſt our Lorde. So be it.

¶ The confeſſion of our ſynnes.

ETerнall God, and moſt mercifull father, we confeſſe, and acknowledge here before thy diuine maieſtie, that we are miſerable 1 ſynners, 2 conceiued, and borne in ſynne, and iniquitie, ſo that in vs there is no 3 goodnes. For the 4 fleſhe euermore rebelleth againſt the ſpirite, whereby we

1. Roma. iii. a.
Pſal. xiiii. b.
2. Pſalm. li. a.
3. Rom. vii. b.
4. Gola. v. a.

wee continually transgresse thyne holy pre-
ceptes, and commaundementes, and so pur-
chase to our selues, through thy iuste iudge-
ment * death, and damnation. Notwithstan-
dyng, O heauenly father, for asmuche as we
are displeased with our selues, for the synnes
that wee haue committed against thee, and
do vnfeinedly repent vs of the same, we most
humbly beseech thee, for Jesus Christes sake
to shewe thy mercy vpon vs, to forgiue vs al
our sinnes, and to increase thyne holy spirite
in vs, that we * acknowledging from the bot
tome of our heartes, our owne vnrighteous
nesse, may from henceforth not onely morti-
fie our sinfull lustes and affections, but also
bryng forth suche fruictes, as may be agrea-
ble to thy most blessed will, not for the wor-
thines therof, but for the * merites of thy de-
arly beloued sonne Jesus christ our onely sa-
uiour, whō thou hast already giuen an obla-
tiō and offryng for our sinnes, and for whose
* sake we are certainly persuaded, that thou
wilt denie vs nothyng, that we shall aske in
his name, accordyng to thy will. For thy spi-
rite * doeth assure our consciences, that thou
art our heauenly father, and so louest vs thy
children through hym, that * nothyng is able
to remoue thyne heauenly grace, and fauour

Roma. ii.
Iere. iii. g.
Esaie. xx. b.
Collos. ii. a.
Roma. vi. a.
Ephes. iii. c.
i. Peter. ii.
Roma. v. a.
Hebre. ix. d.
Ephes. ii. d.
Iohn. xiiii. b.
and. xvi. c.
Math. vii. b.
Iames. i. a.
i. Iohn. iii. b.
Roma. viii. b
*Rom. viii. g.

from vs. To thee therefore O father, with the sonne, and the holy ghoste, be all honour and glorie, world without ende. So be it.

¶ A Confession of our synnes.

O Mercifull, and moste louyng Father, whose loue is infinite, whose mercie indureth for euer, we synfull creatures, trusting in thine vnspeakeable goodnes, and loue towardes vs, doe appeare this morning before thy diuine Maiestie, moste humbly confessyng our manifolde synnes, and innumerable trangressions of thy commaundementes, and fatherly will: against thee onely, against thee, O lorde, haue we synned, we acknowledge our offences, we accuse our selues vnto thee, O mercifull lord, and wil not hide our vnrighteousnesses, wee finde in our selues nothing but ignorance of thy wil, and disobedience, mistrust, doubtfulnesse in thy goodnesse, incredulity, hatred, and contempt of al spirituall thinges, selfe loue, confidence in our selues, and feruent lustyng after carnall thinges of this world: & this tree of our corrupt nature, bringeth forth continually in vs none other fruites, but rotten and vnsauery woorkes of the flesh, in thoughtes, woordes, and doynges vnto condemnation. Wherefore we humbly beseche thy fatherly goodnesse:

goodnesse, euen for thy sonne Iesus christes sake (whō thou hast set forth for a purchaser of mercy vnto vs, through faith in his blood) make our hartes cleane, take away our stony hartes, and giue vnto vs a true and liuely faith, which shall worke continually by loue through christ, haue mercie vpon vs, forgiue vs our sinnes, for thy sōnes sake, certifie our consciences of remission of the same, by thy holy spirite, by whose operation so mortified in vs, our old man, the whole body of sinne, ỳ we continually dying vnto sinne, may walke in newnes of life, to ỳ glory of thy holy name through Iesus Christ our sauiour. Amen.

¶ A forme of Prayers to be vsed in priuate houses, euery morning, and euening

Morning Prayer.

ALmightie God, and moste mercifull father, we do not * present our selues Daniel.ix.c.
hert before thy maiestie, trusting in our owne merites, or worthinesse, but in thy manifold mercies: whiche hath promised to heare our prayers, and *graūt our requestes, Iohn.xvi.e.
whiche wee shall make to thee, in the name of thy beloued sonne Iesus Christ our lord, who hath also commaunded vs to assemble our selues together in his * name, with full Math.xi.
assurance that he will not onely be emong

vs, but also be our mediatour, and aduocate towardes thy maiesty, that we may *obtaine all thynges, whiche shall seeme expedient to thy blessed will, for our necessitie. Therefore wee beseeche thee, most mercifull Father, to tourne thy louyng countenaunce towardes vs * and impute not vnto vs, our manifolde synnes and offences, whereby wee iustly deserue thy wrath, and sharpe punishment, but rather receiue vs to thy mercie, for Iesus Christes sake, accepting his death, and passion, as a iust *recompence for all our offences in whom only thou art pleased, and through whom thou canst not be offended with vs.

i.Tim.viii.b.
i.Iohn.iii.
Pal.xxxii.a.
i.Iohn.ii.a.

And seeing that of thy greate mercies, we haue quietly passed this night, graūt, O heauenly, Father; that we may bestowe this day wholy in thy seruice, so that all our *thoughtes, wordes, and deedes, may redound to the glory of thy name, and good ensample to all men: who seeing our good workes, may glorifie thee our heauenly father.

Collo.iiii.c.

And forasmuch as of thy mere fauour and loue, thou hast not onely, created vs to thyne owne similitude, and likenesse, but also haste chosen vs to be heires with thy deare sonne Iesus Christe, of that immortall kingdome, whiche thou preparedst for vs, before the beginnyng

Gene.ii.d.

ginnyng of the worlde, we beseech thee to * in- Luke.xvii.a.
crease our faith, and knowledge, & to lighten our hartes with thyne holy spirite, that wee may in the meane time, liue in godly conuersation, and integritie of life, knowyng * that Gala.v.d.
Idolatres, adulterers, couetous men, contẽcious persons, drunkards, glottõs, and such like, shal not inherite the kingdome of God.

And because thou hast commaunded vs to praie one for an other, we do not onely make request, O lord, for our selues, and them that thou haste alreadie called to the true vnderstandyng of thyne heauenly will, but for all people and natiõs * of the worlde, who as they Actes.x.c.
knowe by the wonderfull workes, that thou i.Timo.ii.c.
art God ouer al, so they may be instructed by thine holy spirit, to beleue in thee their only sauiour and redemer (But forasmuch as thei cannot * beleue, except they heare, or cannot Roma.x.d.
heare, but by preaching, and none can preach except they be sent) therfore, O lord, raise vp faithfull distributers of thy misteries, who settyng aparte all worldly respectes, maie both in their life, and doctrine, only seke thy glory. Contrarily confound * Sathan, Anti- Roma.xvi.c.
christ, with all hirelinges, and papistes, whõ thou hast alredy cast of into a reprobate sence that thei may not by sectes, scismes, heresies

and errours disquiet thy little flocke. And
because, O lorde, we are fallen into the latter
Math.iiii. daies and daungerous tymes, wherin ignoraunce hath gotten the vpper hande, and sathan with his ministers seeke by al meanes, to quensh the light of the gospell, we beseche thee to maintaine thy cause, against those ra-
Math.x. uenyng Wolues, and strengthen all thy seruauntes, whom thei kepe in prison, and bondage, for the confession of thy trueth. Let not thy long suffring be an occasion, either to increase their tirãny, or to discourage thy children, neither yet let our sinnes, & wickednes be an hinderaunce to thy mercies, but with spede, O lorde, consider the greate miseries, and afflictions of thy poore church, which in sondrie places, by ỹ rage of enemies is greuously tormented, and this wee confesse, O Lorde, to come moste iustly for our synnes, whiche (notwithstandyng thy manifolde benefites, wherby thou doest daily allure vs to loue thee, and thy sharp threatnynges, wherby we haue occasion to feare thee and spedily to repent) yet continue in our owne wickednes, and feele not our hartes so touched with the displeasure of our synnes, as we ought to doe, therefore, O Lorde, create in vs newe hartes, that with feruent myndes wee maie be-

bewaile our manifolde sinnes, and earnestly repente vs, for our former wickednesse, and vngodly behauour, towards thee, and wher- Roma.xii.d.
as we cannot of our selues purchase thy par- i.Corin.iii.
don, yet we humbly beseeche thee for Jesus Luke.xvii.c.
Christes sake, to shewe thy mercy vppon vs; and receiue vs again to thy fauour. Graunt vs deare father, these our requestes, and al o-ther thinges necessary for vs, and thy whole Church, accoyding to thy promises in Jesus Christ our loyde: in whose name we beseche thee, as he hath taught vs saiyng: Our fa. &c

¶ Thankes giuyng before Dinner.

O Heauenly father, which art the fountaine, and full treasure of all goodnesse, wee beseche thee, to shewe thy mercies vpon vs thy childyen, and * sanctifie John.ix.c.
these giftes, which we receiue of thy mercifull liberalitie, grauntyng vs grace so to vse them * soberly, and purely, accoyding to thy John.vi.c.d.
blessed will: so that hereby we may acknowledge thee to bee the aucthour, and giuer of all good thinges, and aboue all that we may remember continually to seke the * spiritual Titus.ii.c.
foode of thy woyd: wherwith our soules may be nourished euerlastingly, throughh our Sauiour Christ who is the true * bread of life i.Tim.iiii.
whiche came doune from heauen, of whom

whosoeuer

whosoeuer eateth shall liue for euer. So be it.

¶ Thankes geuyng after Dinner.

GLorie, praise, and honour be vnto thee moste mercifull, and omnipotent father, who of thyne infinite goodnesse hast created man, to thine owne Image, and similitude, who also hath fedde, and daily feedeth of thy most bountifull hande, all liuyng creatures, graunt vnto vs, that as thou hast nourished these our mortall bodies with corporall foode, so thou wouldest replenishe our soules, with the perfect knowledge of the liuely word, of thy beloued sonne Iesus christ, to whom be praise glory, and honor for euer.

God saue the Church vniuersall: GOD comfort them that be comfortlesse: Lorde increase our faithe: O Lorde, for Christe thy sonne sake, be merciful to the common wealthes, where thy Gospell in truelie preached, and harbour graunted to the afflicted members of Christes body: and illuminate accordyng to thy good pleasure, all nations, with the brightnesse of thy word. So be it.

¶ Thankes geuyng before Supper.

ETernall, and euerliuyng God, Father of our Lorde Iesus Christe, who of thy moste singular loue, whiche thou bearest to mankind, hast appointed to his sustenaunce,

naunce, not onely the fruictes of the yearth, but also the foules of the ayre, and beastes of the yearth: and fishes of the sea, and hast commaunded thy benefites to be receiued, as frō thine handes, with thankesgiuyng, alluryng thy children, by the mouth of thyne Apostle, Titus. C. that to the cleane all thynges are cleane, as the creatures, whiche wee sanctifie by thy worde, and by praier: graunt vnto vs so moderatly to vse these thy giftes presente, that the bodies beyng refreshed, the soules maie be more able to procede in all good workes, to the praise of thy holy name. So be it.

¶ Thankes geuyng after Supper.

O God of all power, who hath called from death, that great pastour of the shepe, our Lord Iesus: comfort and defende the flocke, which he hath redemed by the bloud of the eternall Testamente: increase the nomber of true preachers: represse the rage of obstinat Tyrantes: mitigate, and lighten the hartes of the ignorant, relieue the paine of suche as be afflicted, but especially of those that suffer for the testimonie of his truthe, and finally, confounde Sathan, by the power of our lord Iesus Christ. God saue the Queene, &c.

¶ Euenyng Praier.

Oh

Oh Lord God, father euerlastyng and full of pitie, wee acknowledge and confesse, that we be * not worthy to lift vp our eyes to heauen, muche lesse to present our selues before thy maiestie with confidence, that thou wilte heare our praiers, and graunt our requestes, if wee consider our owne deseruynges. For our consciences do accuse vs, & our sinnes witnesse against vs, and we know that thou art an vpright iudge, whiche doest not iustifie the sinners and wicked men, but * punishest the faultes of all suche as transgresse thy commaundementes. Yet most mercifull Father, since it hath pleased thee * to commaund vs to call on thee, in all our troubles and aduersities, promising euen thē to helpe vs, when we feele our selues as it were swalowed vp of death * & desperation, we bitterlie renounce all worldly confidence, and flee to thy soueraine bountie, as our onely stay & refuge beseching thee not to call * to remembraunce, our minifolde sinnes and wickednesse, whereby wee continually prouoke thy wrathe and indignation against vs: neither our negligence and vnkindnes, whiche haue neither worthely esteemed, nor in our liues sufficiently expressed the swete cōfort of thy gospel reueiled vnto vs: but rather to accept the

Luke.xv. and.xviii.

Exod.ii.viii.

Psalm.l.e.

Psal.xvviii.a.

Psal.vii.ix.b.

the obedience and death of thy sonne Iesus Christ, who by offeryng vp his body in* Sacrifice once for all, hath made sufficient recõpence for all our synnes. Haue mercie therefore vpon vs, O lord, and forgiue vs our* offences. Teach vs by thy holy spirite, that we may rightly waie them and earnestly repent for the same, and so much the rather, O lord, because that the* reprobate and such as thou hast forsaken, can not praise thee, nor call vpon thy name, but the repenting hart, the sorowfull mynd, the conscience oppressed, hungryng and thurstyng for thy grace, shall euer set foorthe thy praise and glorie. And albeit we be but* wormes & duste, yet thou art our creatour, and we be the worke of thyne handes: yea, thou art our* father, and we thy children, thou art our shepherd, and we thy flock: thou arte our redeemer, and wee thy people whom thou hast bought: thou art our GOD and we thine inheritaunce. Correct* vs not therefore in thine anger, O Lorde, neither accordyng to oure desertes punishe vs, but mercifully chastice vs with a fatherly affection, that all the worlde maie know, that at what* tyme soeuer a sinner doth repent hym of his sin from the botome of his harte, thou wilte put awaie his wickednesse out of thy

Hebre.ix.c.
Psal.xix.a.
Psalm.lviii.
Psal.v.d.
Psalm.xvii.a.
Psal.xii.
i.Cor.v.b.
Iere.x.b.
Psalme.v.
Eze.xx.d.

remem-

membraunce, as thou hast promised by thine holy Prophete.

Finally, for asmuch as it hath pleased thee to make the night for man to rest in, as thou hast ordeined him the day to trauaill, graunt O deare father, that we maie so take our bodily reste, that our soules maie continuallie
Luke.xxii. Math.v.b. *watche for the tyme, that our Lorde Jesus Christ, shal appeare for our deliueraunce out of this mortall life, and in the meane season, that wee, not ouercome by any phantasies, dreames, or other temptations, may fully set our myndes vpon thee, loue thee, feare thee, and rest in thee: furthermore, that our sleepe
Luke.xii. be not excessiue, or ouermuche, after the insatiable desires of our fleshe: but onely sufficient to content our weake nature, that wee may be the better disposed, to liue in all godly cõuersation, to the glory of thy holy name, and profite of our brethren. So be it.

¶ A praier made at the first assemble of the church when the confession of our faith, and whole orders were there redde, and approued.

i.Reg.viii.b. OH lord God almightie and father most mercifull, there is none like thee in heauẽ, nor in earth, which workest all thinges for the glory of thy name, and the comfort of thyne electe thou

thou diddest once make manne ruler ouer all thy creatures, and * placed him in the garden of all pleasures, but how soone alas, did he in his felicity forget thy goodnes? Thy people Israell also in their wealth, did euermore rū astraie, abusing thy manifold mercies, like as all flesshe continually rageth when it hath gotten liberty, and eternall prosperitie. But suche is thy wisedome, adioyned to thy mercies, deare father, that * thou seekest all meanes possible, to bring thy children to the sure seuce, and liuely feelyng of thy fatherly fauour. And therefore, when prosperitie will not serue, then sendest thou aduersitie, graciouslie correctyng all thy children, whom thou receiuest into thine housholde. Wherefore wee wretched, and miserable synners, render vnto thee moste humble, and hartie thankes, that it hath pleased thee to call vs home to thy folde, by thy fatherly correction at this present, whereas in our prosperitie, and libertie, we did neglect thy graces offered vnto vs. For the whiche negligence, and many other greeuous synnes, whereof wee nowe accuse oure selues before thee, thou mightest moste iustely haue geuen vs vp to reprobate myndes, and induration of oure heartes, as thou haste doen other. Oh Lorde

Ge.i.d.iii.b.
Gene.iiii.d.
Exod.xxiii.b.
Eze.xviii.b.
Hebre.xii.a.
Prouer.vii.a.
Roma.i.d.

Psal.viii.a. God, what are wee, vppon whom thou shouldest shewe this greate mercie? O moste louyng Lord, forgiue vs our vnthankfulnesse, and all our synnes, for Jesus Christes sake, O heauenly father, increase thine holy Spi-
Gala.iiii. rite in vs, to teach our hartes to crie* Abba, deare father, to assure vs of our eternall election in Christ, to reueile thy will, more and more towardes vs, to confirme vs so in thy truthe, that wee maie liue, and dye therein: and that by the power of the same spirite, we maie boldly giue accomptes of our faithe to all men, with humblenesse, and meekenesse, that whereas they bacbite, and slaunder vs as euill doers, they maie bee ashamed, and once stoppe their mouthes, seeyng our good
i.Peter.iii. conuersation in Christ Jesus, for whose sake we beseche thee, to assist thy persecuted people our brethren, gathered in all other places, to praise thy holy name, that they, and we consentyng together in one* spirite, and
Rom.vi.b. truth, maie, all worldly respectes set aparte, seeke thy onely honour and glory in all our, and their assembles. So be it.

¶ A godly praier to be saied at all tymes.

HOnour, and praise be giuen to thee, O Lorde God almightie, most deare Father of heauen, for al thy mercies, and

and louyng kyndnesse shewed vnto vs, in that it hath pleased thy gracious goodnesse, freely, and of thyne one actoyde, to elette, and chuse vs to saluation, before the beginnyng of the woylde, and euen like continuall thankes be giuen to thee, for creatyng vs after thyne owne Image: For redeemyng vs, with thy precious bloud of thy deare sonne, when wee were vtterly lost, for sanctifiyng vs with thine holy spirite, in the reuelation and knowledge of thy holy woyd, for helping and succouryng vs in all our needes, and necessitities, for sauyng vs from all daungers, of bodie and soule: For comforyng vs so fatherly in all our tribulations, and persecutions, for sparyng vs so long, and giuing vs so large a time of repentaunce. These benefites, O moste mercifull Father, like as wee knowledge to haue receiued them of thyne onely goodnes, euen so we beseche thee, for thy deare Soonne Jesus Christes sake, to graunt vs alwaies thyne holy spirite, wherby we maie continually growe in thankefulnesse towardes thee, to be led into all truthe, and comforted in all our aduersities. O loyd strengthen our faithe: kindle it moze in feruentnesse, and loue towardes thee, and our neighbour for thy sake. Suffer vs not, moste

deare father, to receiue thy woꝛde any moꝛe in vain, but graunt vs alwaies the assistance of thy grace, and holy spirite, that in hearte, woꝛde, and deede, we maie sanctifie, and doe woꝛshipp to thy name. Helpe to amplifie, and increase thy kyngdome, that whatsoeuer thou sendest, we maie be hartly well content with thy good pleasure, and will: let vs not lacke the thing, O father, without the which wee cannot serue thee, but blesse thou so all the woꝛkes of our handes, that we may haue sufficient, and not to bee chargeable, but rather helpfull vnto others: bee mercifull, O loꝛd, to our offences, and seeyng our debte is greate, which thou hast foꝛgiuen vs in Jesus Chꝛist, make vs to loue thee, and our neighbours so much the moꝛe. Be thou our father, our capitaine, and defendour: in all temptations, holde thou vs by thy mercifull hande, that we maie be deliuered from all inconueniences, and ende oure liues in the sanctifyng, and honour of thy holy name, thꝛough Jesus Chꝛist our Loꝛde, and only Sauiour. Lette thy mightie hande, and out stretched arme, O Loꝛde, be still our defence, thy mercie, and louyng kindnes, in Jesus Chꝛist thy deare sonne our saluation, thy true and holie woꝛde our instruction, thy grace and holie

spirite

spirite, our comforte, and consolation, vnto the ende, and in the ende. So be it.

O Lorde increase our faith.

¶ The forme of the Confession of Faith, whereunto all subscribe, as are receiued to be scholers in the Vniuersitie of Geneua: and it is verie profitable for all Townes, Parishes, and Congregations, to discerne ẏ true christians from the Anabaptistes, Libertines, Arians, Papistes, and other Heretikes.

Protestе that I will followe, and hold the doctrine of faith, which is contained in the Cathechisme of this Church, and to submit my selfe ta the discipline, which is established here: neither will I ioigne my selfe, or consent to any sectes, whiche might trouble the peace, and vnion, that God hath here approued by his worde.

And to declare this more at large, and to cut of al cauillations, and shiftes, I confesse that there is one GOD onely, to whom we must cleaue, to serue hym, and worship hym, who is also our onely trust, and refuge. And although he be of a pure substaunce, and vnmixte, yet is he distinct into three persones. Therefore I detest all hereſies, whiche were condempned, aswell by the first Counsaile of Nice, as by the firste Counsale of Ephesus:

and in that of Calcidonia. Likewise all the errours, whiche haue bene renued by Seruet, and his adherentes, contenyng my selfe with this simplicitie, that in the onely substaunce, and essence of God, there is the Father, who hath begotten from eternitie hys worde, and hath also had alwaie his spirite in hymselfe, and that euery one of these persones, hath his propertie in such sorte, that the diuinitie remaineth still, as his perfection, and proper nature.

I confesse moreouer, that God hath created, not onely this visible worlde, to wit, the heauen, and the yearth, and all that is therein contained, but also the inuisible spirites: whereof some haue continued in the obedience of God, and the other haue fallen into perdition, through their owne malice. But the perseueraunce, which the Angelles had, came by the free election of God, who continued his loue, and mercie towardes them, in giuing them inuincible strength, to perseuere alwaie in goodnesse. Wherefore I detest the errour of the Manichees, whiche imaginied that the Deuill was euill of nature, and had euen his original, and beginning of himselfe.

I confesse also, that God hath so created the worlde, once that he is still gouernoure

therof:

thereof: in suche sorte that nothyng is doen, or can come, but by his counsaile, and prouidence. And albeit the Deuill, and the reprobate, labour to bring al things to confusion: yea, and the faithful, by the faultes that they commit, peruert good order, and iustice, yet God hath the chief superiority aboue al, and turneth the euill into good, and how soeuer it be, he disposeth, and gouerneth all with a secret bridle, and after so wonderful a fashiõ, that we must reuerence it with all humilitie, because we are not able to comprehende it.

I confesse likewise, that manne was created to Gods Image, in full perfection of his spirite, will, and all partes, faculties, and powers of his soule, and that al the corruption and vice that is nowe in hym, proceadeth of that, that Adam our father did separate himselfe frõ god, by his rebellion, and in leauyng the fountaine of life, and of al goodnes, made hymselfe slaue to all miserie: so that wee are euery one, borne in originall synne, and are all accursed of God, and dampned from our mothers wombe, not only through an other mannes faultes, but for the wickednesse that is in vs, although it appeare not.

I confesse also, that originall synne blyndeth the spirite, and corrupteth the harte, so

that we are depriued of al that appertaineth to life euerlastyng, in so much as all our natural giftes, are depraued, and defiled: which is the occasion, that we can not haue a good thought, or motion to doe well. Therefore I detest theim, whiche attribute to man any free wil, to obtaine vnto vertue by, or to prepare our selues to be in the grace of God, or to helpe hym to worke, as of our selues, and to further the vertue, whiche is giuen to vs by his holy spirite.

I confesse also, that by the inestimable goodnes of God, Jesus christ was giuen vnto vs for a remedie, to bryng vs from death to life, and to restore that whiche perished in Adam: and to accomplishe this, hee that was the eternal wisedome of God his father, and of the same substaunce hath put on our flesh: so that he was made God, and manne in one persone. Whereupon I renounce, and detest all heresies, which are contrary to this principle, as of Marcion, Manes, Nestorius, Eutiches, and such like, and also the fonde phantasies that Seruet, and Swengfeld, went about to bryng in, and set vp.

As touching the meane of our Saluation, I confesse that Jesus christ in his death, and in his Resurrection, hath fully finished, and accom-

accomplished, all that was requisite to abolishe, and put awaie our synnes, and to reconcile vs to God his father: and that he hath ouercome death, and the deuill, to the intente that we should inioye the fruite of his victorie: and also that he hath receiued the holie ghost in all aboundaunce, for to distribute to euery one of his, accordyng to the measure that he thinketh good.

I confesse therefore, that all our rightoulnes, wherby we are agreable vnto God, and whereon we must altogether reste, consisteth in the remission of sinnes. which he hath purchased vnto vs by the washyng, whiche wee haue by his blood, and by that only sacrifice, whereby he hath appeased the anger of God toward vs. And I hold it as a detestable presumption, that men should attribute to themselues any merite, to putte the least parte of their trust therin, to obtain euerlasting life.

I confesse then that Iesus Christe, doeth not onely iustifie vs, by couering al our faultes, and iniquities, but also reneweth vs by his holy spirite, that these two poinctes, can not bee seperate, to obtaine pardon for oure synnes, and to be reformed into an holy life. But because vntill wee departe out of this worlde, there remaine many infirmities, and

vices in vs, in so much that al the good wor-kes, whiche wee doe by the helpe of the holy ghost, are spotted with some blotte, we must alwaies haue our refuge to the free iustice, whiche proceadeth of the obedience, whiche Jesus Christe hath paied for vs, for asmuche as we are accepted in his name, and that god imputeth not vnto vs our synnes.

I confesse that we are made partakers of Jesus Christ, and of al his benefites by faith in the Gospell, when we are assured certainly of his promises towardes vs, whiche are conteined therein. And because this passeth all our power to obtaine it, therefore I acknowledge, that we can not haue this faith, but by the spirite of God, whiche is an especial gift, and is not communicate to any, but to the elect, whiche are predestinate, before the creation of the world, to the inheritance of saluation, and that freely, without any respect of their dignitie or vertue.

I confesse also, that wee are iustified by faithe, in asmuche as we thereby receiue Jesus Christ, who is giuen vs of the father for a mediatour, and in that, that we are grounded, vpon the promises of the Gospell, whereby God testifieth vnto vs, that he taketh and claimeth vs for his children, as iust, and pure

from

from all spottes, for as muche as our synnes are washed awaie, by the bloud of his sonne. Wherefore, I detest the dreames of theym, whiche would make vs to beleue, that the essencial iustice of god is in vs, not being content with that free imputation, and acceptation, whereupon the scripture commaundeth vs onely to staie.

I confesse, that Faithe giueth vs an enteraunce, and accesse to come vnto GOD, and call vpon hym, which teacheth vs to call vpon hym with assuraunce to be heard, accordyng as hee hath promised vs, and that this honour ought to bee reserued to hym alone, as a soueraine Sacrifice, whereby wee declare, that wee haue, and holde of hym. And although that wee bee vtterly vnworthy, to present our selues before his maiestie, yet hauyng Jesus Christ for our mediatour, and aduocate, we haue sufficient to content oure selues withall. Wherefore, I detest that superstition, whiche was immagined to direct men to saintes, to the intent that wee should haue them for Patrones, and Aduocates, to praie vnto God for vs.

I confesse, that aswell the trade of Godly life, as the doctrine, & teachyng of faith, are conteined in the holy Scripture, and that in

all

al perfection, so that it is not lawful, to adde anie thyng thereunto, nor to deminishe anie thing thereof. And therefore I detest, whatsoeuer men haue set vp of their owne inuentions, to make articles of our faithe thereof, or to binde mens consciences to their lawes and Statutes. Generally I reiect all those maners, and fashions to serue God, whiche men haue brought in, without the auctoritie of the worde, as are all the Ceremonies of the Papistrie. And I abhorre all that tyrannous yoke, wherwith poore soules haue been oppressed, as is the Lawe of auricular Confession, prohibition of Mariage and such like.

I confesse, that the Churche ought to bee gouerned by the Pastours, and Ministers, which haue charge to preache the worde of GOD, and minister the Sacramentes, and that none ought to thrust in themselues to preache, without lawfull election, to auoyde confusion: and that if they, whiche are called to this office, execute it not faithfully, they ought to be deposed: also that al their power and superioritie, consisteth in guiding them, which are committed vnto them by the word of God, so that Jesus Christe remaineth alwaies chiefe Pastour, and onely Maister of

this

this Churche, and wee ought to heare none but his voyce. Therefore I detest the whole order of the Papistrie (whiche they call the Hierarchie, as a deuelishe confusion, stablished as it were in despite of GOD, and to the mockerie, and reproche of all Christian Religion.

I confesse, that beside the preachyng (because of our rudenes and infirmity) we haue neede of Sacramentes, as of Seales, which are to ratifie the promises of god in our hartes: and that there are twoo, whiche are ordeined vnto vs by Jesus Christ: to wit, Baptisme, and the supper of the Lorde, without any mo. The first is, to geue vs entraunce into the Church: and the seconde is, to retayne vs therein. So I reiect the fiue Sacramentes, whiche the Papistes haue inuented of their owne braine. Albeit that the sacramentes, are pledges, to assure vs of the grace of God, yet I confesse, that they were vnprofitable, except the holy ghost should make thē effectual in vs as instrumentes, to the intent that our faithe should not bee distracte from God, and staie vpō creatures. And I confesse that the Sacraments are depraued, and corrupt, when thei are not referred to this ende to seke in Jesus Christ, al that appertaineth

to

to our saluation, and when they are applied to any other vse, then that our faith thereby should bee wholy confirmed towarde hym. And forasmuch as the promes of adoption, appertaineth to the seede of the faithfull, I confesse, that the infauntes of the faithfull ought to be receiued into the church by Baptisme. And herein I detest the errour of the Anabaptistes.

Concerning the Lordes supper, I confesse that it is a testimony to vs, of the vnitie that we haue with Jesus Christ, forasmuch as he died not onely once, and rose againe for vs, but also feedeth and nourisheth vs with hys flesh, and bloud, that we might be one with him, and that his life should be communicate vnto vs. And although he be in heauen, vntil he come to iudge the world, yet I beleue that by the secrette, and incomprehensible vertue of his spirite, he quickeneth our soules with the substaunce of his bodie, and of his bloud.

In effecte I confesse, that as well in the Lordes supper, as in Baptisme, God giueth vs in deede, and accomplisheth fullie, that whiche is there figured. But to obtaine so greate a benefite, we must ioyne the woorde with the signes. Wherefore I detest the abuse, and corruption of the Papistes, whiche

haue

haue taken awaie the chiefe thing of the Sacramentes, to witte, the doctrine, whiche should teach vs the right vse, and the fruite that proceedeth thereof, and haue made thereof Sorceries, and Charmynges.

Also I confesse, that the water, albeit it be a fraile element, yet it doeth testifie to vs in deede, in the Sacrament of Baptisme, the true presence of the bloud of Christe Jesus, and of his spirite: and that in the supper, the bread and wine, are certaine, and infallible pledges, that wee are spiritually nourished with the body, and bloud of Jesus christ: and so I ioyne with the signes, the possession, and the vse of that, which is there presented.

And forasmuche as the holie Supper, according as Jesus Christe ordeined it, is our singular, and inestimable treasure, so muche more I detest the Masse, as a most abhominable Sacrilege, and cursed abhomination, which serueth for nothyng elles, but to subuerte all that Jesus Christ hath left vs, both in that, that they haue made it a sacrifice for the quicke, and for the dead, and also in all other thynges, which are cleane contrarie to the pure institution of the Lordes Supper.

I confesse that God will haue the worlde gouerned by lawes, and pollicies, that there maie

maie bee meanes to bridle, and represse the disordinat affectiõs of men. As he hath established therefore kyngdomes, power, and gouernement, whatsoeuer doeth appertaine to the state of iustice: so hee will be knowen to be the aucthour of the same, to the intent that not onely for his sake, we suffer our superiours to beare rule, but also that wee honour and esteeme theim with all reuerence, takyng them for his liuetenauntes, and officers, whom he hath put in aucthority to execute that charge, whiche is lawfull, and holy. Therefore wee muste obeye their lawes, and statutes, paie tributes, taxes, and other duties, and beare the yoke of subiection willingly, and gladly, if so be that God, who is chiefe gouernour, may haue his aucthoritie reserued wholy in all pointes, the which to doe of his greate mercie, graunt the grace, for Jesus Christes sake. So be it.

A Prayer to be saied, before a man begin his woorke.

O Lorde God moste mercifull father and sauior, seyng it hath pleased thee to commaund vs to trauell, that we may relieue our neede, we beseche thee of thy grace, so to blesse our labor, that thy blessing maie extend vnto vs, without the which we

are

are not able to continue, and that this great fauour maie bee a witnesse vnto vs, of thy bountifulnesse and assistaunce, so that thereby wee maie knowe thy fatherly care, that thou hast ouer vs.

Moreouer, O Lorde, we beseche thee, that thou wouldest strengthen vs with thyne holy spirite, that we may faithfully trauaile in our estate and vocation, without fraud or deceipt, and that we may endeuour our selues to folow thyne holy ordinaunce, rather then to seke to satisfy our gredy affections, or desire to gaine. And if it please thee, O Lord, to prospere our labour, giue vs a minde also to helpe them that haue neede, according to that abilitie, that thou of thy mercy shalt giue vs: and knowyng that all good thinges come of thee, graunt that we may humble our selues to our neighbors, and not by any meanes lift our selues vp aboue theim, whiche haue not receiued so liberal a portion, as of thy mercy thou hast giuen vnto vs. And if it please thee to trie, and exercise vs by greater pouertie, and neede, then our flesshe would desire, that thou wouldest yet, O Lord, graunt vs grace to knwoe that thou wilte nourishe vs continually, through thy bountifull libertie, that we bee not so tempted, that wee fall into di-

struſt: but that we maie pacientlie waite till thou fill vs, not onely with corporall graces and benefites, but chiefly with thine heauenly and spirituall treasures, to the intent that we maie alwaies haue more ample occasion to giue thee thankes, and wholy to rest vpon thy mercies. Heare vs, O lorde, for thy mercies sake: through Iesus Christe thy sonne our Lorde. So be it.

¶ A Praier.

O Heauenly Father, God almightie, we praie and beseeche thy mercie, beningly to beholde vs thy vnworthy seruauntes, that we maie by the gifte of thy holy spirite, feruently desire the kyngdome: that we may know thy wil and worke thereafter: giue vs O Lorde, wisedome, make vs constant, pacient, and strong in thee, keepe vs Lorde from the sleightlie inuasion of the olde wilie Serpent. Defende vs from the counsailes and cursynges of euill tongues, let thy mightie arme be our shielde againste all the malignitie of this wicked worlde, remember not oh Lorde our offences, instruct and prepare vs to repent, to be sorie for our synnes, make vs to loue iustice, and hate wrong, to doe good, and to abstaine from all euill, that we maie bee worthy to bee called

thy

thy children. To thee be honour and glory for euer and euer. Amen.

A Praier.

Lorde harken to our wordes, consider the thoughtes of our hartes, beholde howe loude we crie vnto thee, lette ourr iuste praiers enter into thine eares, whiche vnfeinedly commeth from our hartes. Heare vs Lord, for we are poore, and destitute of mans helpe, take care for our soules, saue vs thy seruaunts which wholy trust in thee: haue mercie vpon vs, oh Lorde, for we will neuer ceasse cryng to thee for helpe, for thou art milde and more mercifull then any tongue can expresse, and as often as aduersitie assaileth vs, we will crie and call for help vnto thee, we will call vpon thee in the daie tyme, and in the night our crie shall not be hid from thee (O thou GOD of all heauens) the maker of the waters, and Lorde of all creatures. Heare vs poore sinners callyng vpon thee, and puttyng our whole trust in thy mercie, haue mercie vpon vs, oh Lorde God, for thy manifolde mercies sake, forgiue vs all our offences.

Amen.

¶ A Praier to be saied of the child before he studie his lesson.

Out of the .xxx. Psalme.

Wherin shall the child addresse his waie? In guidyng hymself according to thy word.

Open myne eyes, and I shall knowe the marueiles of thy lawe.

Giue me vnderstandyng, and I shall kepe thy lawe: yea, I shall keepe it with myne whole harte.

Lorde, whiche art the fountaine of all wisedome and knowledge, seeing it hath pleased thee, to giue me the meane to bee taughte in my youth, for to learne to guide me Godlie, and honestly all the course of my life, it may also please thee to lighten myne vnderstandyng, the which of it self is blynd, that it may comprehend and receiue that doctrine, and learnyng which shalbe taught me: it may please thee to strengthen my memorie, to keepe it well: it maie please thee also to dispose myne harte willingly to receiue it, with suche desire as appertaineth: so that by mine ingratitude, the occasiõ which thou giuest me, be not lost: that I may thus doe, it maie please thee to powre vpõ me thine holy spirit, the spirit I say of all vnderstanding, truth, iudgement wise-

wiſedom and learning, the which may make me able ſo to profit, that the paines that ſhalbe taken in teaching me, be not in vaine: and to what ſtudie ſoeuer I applie my ſelf, make mee, O Lorde, to addreſſe it vnto the righte ende: that is, to knowe thee in our Lorde Ieſus Chriſte, that I may haue full truſt of ſaluation in thy grace, & to ſerue thee vpright-ly, according to thy pleaſure, ſo that whatſoeuer I learne, it maie be vnto thee as an inſtrumente to helpe mee therunto. And ſeyng thou doeeſt promiſe to giue wiſedome to the little and humble ones, and to confounde the proud in the vanity of their wittes, and likewiſe to make thy ſelfe knowen to theim that be of an vpright harte, and alſo to blinde the vngodly and wicked, I beſeech thee to faſhion mee vnto true humilitie, ſo that I maie bee taught firſte to bee obedient vnto thee, and next vnto my ſuperiours, whom thou haſte appointed ouer mee: Further, that it maie pleaſe thee to diſpoſe myne harte vnfeinedly to ſeeke thee, and to forſake al euil and filthy luſtes of the fleaſhe: and that in this ſorte I maie now prepare my ſelf, to ſerue thee once in that eſtate, which it ſhall pleaſe thee to appoinct for me, when I ſhall come to age.

¶ Out of the xxv. Pſalme.

The Lorde reueileth his secretes vnto
theim that feare hym, and maketh theim to
know his aliaunce.

¶ The confession of the christian faith.

I Beleue and confesse my lord
God eternall, infinite, vnmea-
surable, incomprehẽsible, and
inuisible, owe in substance and
three in persone, father, sonne
and holy ghost, who by his almighty power
and wisedome, hath not onely of nothyng
created heauen, yearth, and all things therin
conteined, and man after his owne Image,
that he might in hym be glorified, but also
by his fatherly prouidẽce gouerneth, main-
taineth, and preserueth the same, accordyng
to the purpose of his will.

I beleue also and confesse, Jesus Christ
the onely sauiour and Messias, who being e-
quall with God, made himself of no repu-
tation: but toke on him the shape of a seruaunt
and became man in al thinges like vnto vs
(excepte synne) to assure vs of mercie and
forgiueneſſe. For when through our fathe
Adams transgression, we were become chil-
dren of perdition, there was no meanes t
bryng vs from that yoke of sin and damna-
tion, but onely Jesus Christ our Lord, wh
giuyn

1] Rom. x. b.
2] Gen. xvii. b.
Psa. 36. a. 190. a
3] Genes. i. a.
Ephs. iiii. a.
4] Gene. i. d.
i. Iohn. iii. b.
Mat. d. 3. 28. d.
5] Hebre. i.
Prouerb. 8. e.
6] Gene. i. a.
Iere. xxxii. b.
Psal. xxxiii. c.
7] Gene. i. d.
Ephe. iiii. a.
Colloss. iii. b.
8] 1. Cor. vi.
Iohn. xvii. a.
Prou. xvi. a.
9] Math. vi. d.
Luke. xvii. e.
i. Peter. v. c.
Philip. iiii. a.
10] Ephe. i. b.
Math. i. d.
Actes. i. b.
11] Tit. i. d.
12] Iohn. i. c.
Philip. ii. a.
i. Tim. iii. d.
i. Iohn. v. d.
Roma. ix. b.
15. Heb. ii. d.
Philip. ii. a.
14] Rom. 8. f. g.
15. Gene. iii. a.
Roma. v. d.

giuyng vs that by 2 grace, which was his by nature, made vs through faith (the children of GOD, who when that fulnesse 4 of tyme was come, was cõceiued by the power of the 5 holy ghost, borne of the virgine Marie, according to the flesh, and 6 preached in yearth the Gospell of saluation, till at length by tyrannie of the 7 priestes, he was giltlesse condemned vnder Porcius Pilate, then President of Iewrie, and most slaunderously hanged on the Crosse betwene two theues, as a notorious trespasser, where takyng vppon hym the 8 punishment of our synnes, hath delired vs from the curse of the lawe.

And forasmuche as he beyng onely God, could not feele death, neither beeyng onely man, could ouercome death, he ioyned bothe togeither, and suffered his humanitie to bee punished with most cruell death: feelyng in hym selfe the anger and seuere iudgement of God, euen as if he had been in extreme tormentes of 1 Hell, and therefore cried with a loude voice, my 2 God, my god, why hast thou forsaken mee? Thus of his free mercy without compulsion, he offered vp hymself as the only Sacrifice to pourge the sinnes of al the worlde, so that all other sacrifices for synne, are blasphemous, and derogate frõ the suffi-

1] Actes.iiii.b.
i. Peter.ii.a.
Esa. xxviii. d.
Rom.ix.g.
2] Iohn.i.b.
Hebre.i.c.
Roma.i.a.
Psal.ii.c.
3] Gala.iii.d.
Roma.viii.c.
Iohn.i.d.
Ephe i.a.
4] Gala.iiii. a.
Actes.ii.c.
5] Esay.vii.c.
Luke.i.d.
Roma.i.a.
6] Actes.x.f.
Roma.i.a.
7] Iohn. vii.c.
xi.f.g.xii.c.
Math.xxii.b.
and.xvii.h.
Luke.xxiii.e.
Esay.liii.c.
8] Gala.iii.b.
1] Actes.ii.d.
i.Peter.ii.d.
Esay.liii.c.
2] Psal.xii.a.
Mat. xxvii. c.
3] Esay.liii.a.
Heb.ix.c.x. e.
Gala.i.a.
Rom.4.d.5.b.
i.Iohn.i.b.

cience hereof: the whiche death, albeit it did
4]Colo.i.c. sufficiently 4reconcile vs to god, yet the scriptures cõmonly do attribute our regeneration to his 5resurrection. For as by ryssyng
5]Roma.x.b. i.Peter.i.a. again from the graue the third day, he 6 conquered death, euen so the victory of our faith
6]Math.28.b. Actes.x.f. standeth in his resurrection, & therfore with
7]Cor.xv.g. ii.Cor.xiii.b. out the one, wee can not feele the benefite of
8]Rom.iiii.b. the other. For as by his death 8 synne was taken awaie, so our righteousnes was restored by his resurrectiõ. And because he would
9]Ephe.iiii.b. John.xiiii.c. Ephe.ii.b. 9accomplishe all thinges, and take possession for vs in his kyngdome, he 10 ascended into
10]Math.16.d Luke.iiii.g. Actes..ii.b. i.Cor.xv.b. heauẽ, to inlarge that same kingdom, by the aboundaunt power of his spirite: By whom
11]Luke.24.g. John.xiiii.b. Actes.ii.a. we are most assured of his 11 continuall 12 intercession towardes God the father for vs.
12]Rom.8.g. Heb.ix.f. i.Iohn.ii.c. And although he bee in 13 heauen as touchyng his corporall presence, where the Fa-
13]Act.1.c.5.c 14.Col.iii.a. ther hath now set hym at his 14 right hande,
Roma.viii.g. Hebre.i.a. committing vnto him the administration of
15.Ephe.i.d. Philip.ii.b. Collos.ii.c. 15 all thinges, as well in heauen aboue, as in
16]Mat.28.d. yearth beneath, yet is he 16 present with vs
17]Actes.i.b. Actes.iii.c. his members, euen to the ende of the world, in preseruing and gouerning vs with his effectual power and grace, who (when al thinges 17 are fulfilled, whiche God hath spoken by the mouthe of all his Prophetes since the

world

worlde began) will come in the same 18 visible forme, in the whiche he ascended with an vnspeakable 19 maiestie, power, and company, to seperate the Lambes from the Gotes: the elect frō the reprobate. So that 20 none whether he be a liue then, or dead before shal escape his iudgement.

Moreouer, I beleue and confesse the holie ghost 21 God equall with the Father and the sonne, who regenerateth and sanctifieth vs, ruleth and guideth vs into al truth, perswadyng most assuredly in our 22 conscience, that we be the children of god, brethren to Iesus Christ, and felowe heires with hym of life euerlastyng, yet notwithstādyng, it is not sufficient to beleue that God is omnipotēt, and merciful, that Christ hath made satisfaction, or that the holy ghost hath his power and effect, except we doe 23 applie the same benefites to our selues, which are Gods elect.

I beleue therfore and confesse one 25 holy Churche, whiche as 26 members of Iesus Christ the onely hed 27 therof, 28 consent in faith, hope, & charitie, vsing the giftes of god whether thei be temporal or spiritual, to the profite and furtheraunce of the same, which church is not 29 seen to mannes eye, but onely knowen to God, who of the lost sonnes of

18] Mar. 25. b. Philip. iii. e.
19] Marke. 24. Actes. x. f. 1. Cor. xv. c. 1. Thes. iiii. ii. Thes. i. ii. Tim. iiii. a.
20] Mat. iii. d. i. Iohn. v. c. i. Peter. i. b. i. Cor. vi.
Iohn. xvi. d. Actes. xvii.
21] Roma. 8. c. Gala. iiii. a.
22] Abac. ii. a.
23. Iohn. iii. d.
24] Math. 16. c. Iohn x. a. Ephe. v. b. Roma. viii. a. Cant. ii. c.
25] Ephe. i. d. Colo. xii. c. i. Cor. xii. c.
26] Eph. iiii. b.
27.] Eph. iiii. a. Phil. iii. a. d. Colos. ii. a.
28] Actes. 2. g. and. iiii. g. Rom. xii. c. i. Cor. xii. b. Ephe. iiii. c.
29. Roma. xi a

Adam, hath ordeined some as 30 vesselles of wrathe to damnation, and hath chosen others, as vessels of his mercie to bee saued:
10]Rom.ix.c. Ephe.i.a.b. the whiche in due tyme, he 31 calleth to integritie of life, and godly cõuersation, to make theim a glorious Churche in hym selfe. But
10]Rom.8.c. Ephes.v.c. that Churche which is 32 visible and seen to the eye, hath.iiii.tokens and markes, wherby it maie be knowen, Firste, the 33 woorde
11.Mat.18.c. i.Cor.xv.b. of God, conteined in the old and newe testament, whiche as 1 it is aboue the authoritie
12]Mat.28.d. Roma.x.c. 21. Cor. iii.iii. of the same Church, and onely 2 sufficient to
Ephe.ii.d. ii.Tim.iii.d. ii.Peter.ii.d. instruct vs in all thinges concernyng saluation: so is it lefte for 3 all degrees of men to
i.Ephe.ii.d. Math xvii.c. read and vnderstand. For without this word
Iohn.x.a.b. ii. Iohn. xx.g. 4 neither Church, Counsaile, or decree, can
ii.Tim.iii.d. establish any point touchyng saluation. The
3]Iosue.i.b. Iohn.v.c. seconde is the holy 5 Sacramentes, to witte
4]Ephe.v.c. Math.xv.b. of Baptisme and the Lordes supper, whiche
5]Math.26.c. Roma.iiii.e. Sacramentes Christe hath left vnto vs, as
Ephe.v.f. holy signes, & seales of Gods promises. For
6]Ephe.ii.a. Titus.iii.b. as by Baptisme once receiued, is signified
Galat.iii.e. that we (as well infauntes, as others of age
Roma.vii.d. and discretion) being straungers from God,
Roma.iiii.a. by originall synne, are receiued into his fa-
Psal.xxxi.e. mily and congregation, with full assurance that although this roote of sin lye hid in vs, yet to the elect it shall not be imputed: so the

2 Supper

2 Supper declareth that God as a most pro-
uident father, doth not only fede our bodies,
but also spiritually nourisheth our Soules, 1]1.Cor.xi.c.
with 4 the graces & benefites of Jesus christ 2.Iohn.vi.d.
(which the Scripture calleth eatyng of his 3]Hebre.v.b.
flesh, and drinking of his blood, neither must Iohn.iii.d.
we in 5 the administration of these sacramen- 4]Math.8.b.
tes, folowe maunes phantasie, but as Christ Luke.xvii.a.
hymself hath ordeined, so must they be mini-
stered, and by such as by * ordinarie vocation Leui.xv.d.
are therunto called. Therefore, whosoeuer
reserueth and worshippeth the sacramentes,
or contrariwise contempneth them in tyme
and place, procureth to himselfe damnation.
The third marke of this Churche, is Eccle-
siasticall discipline, which standeth in admo-
nition, and correction of faultes. The finall
ende whereof is Excommunication, by the
consent of the church * determined, if the of- Eccle.xix.b.
fender be obstinate. And besides this Eccle-
siasticall discipline, I bnowledge to belōg to
this Churche a politique * Magistrate: who i.Cor.v.a.
ministereth to euery man iustice, defendyng
the good, and punishyng the euill. To whom
we must render honour and obedience in all
thynges, whiche are not 1 contrarie to the Roma.xiii.a.
worde of God. And as 2 Moyses, Ezechias, Sapi.vi.a.
Josias, and other godly Rulers purged the Titus.iii.a.
i.Peter.ii.c.

Churche

3 | Tim.iiii.a. Colos.ii.d. Math.xiii.b. Esai.xxix.b. Heb.8.c.10.e. Actes.x.g. 1.Iohn.ii.a. Roma.vii.c. Gala.v.c. Colo.ii c. Roma.xiiii.a. 1.Tim.iiii.a Math.xix.b. 1.Co.vii.b. and.x.f. 2i.Cor.vi.c. Luke.xvii.c. Roma.iii.c. 1.Cor.iii.c. Gala.iiii.b. 4 | Esay.33.d. Math.28.c. Iohn.xx.c. 2i.Cor.v.d. Rom.i.b.x.b. Ephe.ii.d. 5 | ii.Pet.ii.a. Iude. Rom.ix.b. 6 | Act.xxiiii.d 7 | i.Cor.v.c. Phil.iii.d. 1.Thes.iiii.d. 8 | 2.Thes.1. 2i.Iohn i.c. Esay.xxx.g. Iohn.v.c.

church of God from superstition and Idolatrie, so the defence of Christes church appertaineth to the christian Magistrates, against all Idolaters and Heretikes, as papistes, Anabaptistes, with suche like limes of Antichrist, to roote out all 3 doctrine of deuils and men, as the masse, purgatorie, *Limbus Patrũ*, praier to sanctes, and for the dead, free will, distinction of meates, apparel, and daies, vowes of single life, presence at Idols seruice, maus merites, with suche like, whiche draw vs from the society of christes church, wherin standeth 4 onely remission of synnes purchased by Christes bloud, to all them that beleue, whether they be Iewes or Gētiles, and lead vs to vaine confidence in creatures, and trust in our own imaginations. The punishment wherof, although God oftentimes differreth in this life, yet after the generall 6 resurrection, when our soules and bodies shall arise again to immortality, thei shalbe 7 damned to vnquenchable fire, and then we which haue forsaken all maus wisedome, to cleaue vnto Christe, shall heare that ioyfull voyce: come 8 ye blessed of my Father, inherite the kingdome prepared for you from the beginnyng of the world, and so shall goe triumphyng with him in 9 body and soule, to remaine euer-

euerlastingly in glory, where we shal see god
10 face to face, and shall no more neede to in-
struct one an other, for we 11 shall knowe him
from the highest to the lowest: to whom with
the sonne and the holy ghost, be all praise ho-
nour, and glory, now and euer. So be it.

9] Mat. xxv. d.
x] 2. Thes. 4. d.
Iohn. v. c.
Esay. xv. d.
11] 1. Cor. 15. d.
1. Iohn. iii. a.
Iere. xxxi. f.
Hebre. viii. e.

¶ A forme of praier to God the father, the sonne, and the holy ghost.

ALmighty and euerliuing God, the eternall father of our Lord Iesus Christ, whiche of thy vnmeasurable goodnes hast opened thy selfe vnto vs, and with a loude voice haste saied of thy sonne Iesus Christ our Lord, heare him: O maker and preseruer of all thinges, with thy coeternall sonne our Lord Iesus Christ, whiche remaineth with thee, and was manifested at Ierusalem, and with thy holy spirit, which was poured vpō the Apostles: O wise God, merciful iudge and mighty lord, which hast saied: as truely as I liue, I will not the death of a synner, but rather that he shoulde conuert and amende: whiche also hast saied: call vpon me in the day of thy trouble, and I wil deliuer thee: haue mercy vpon vs for Iesus christes sake, whom thou wouldest of thy marueilous and incomprehēsible counsaile, should be made for vs a slain sacrifice, media-

tour,

tour, reconciler, and peace maker, to the end that thou mightest shew thy exceedyng great wrathe againste synne, and thy inestimable mercy towards mankinde. Sanctifie and illuminate our hartes and soules, with thy holy spirite that we maie truely beleue in thee, cal vpon thee, be thankefull vnto thee, and obedient to thy holy will. Defende, gouerne, and cherishe thy churche as thou hast promised, saiyng: this is my couenant that I haue made with them: my spirite which is in thee, and my woorde whiche I haue putte in thy mouth, shall not departe from the mouth of thy seede for euer. Preserue those kingdoms and common weales, which giue harbour to thy people, and maintaine the Ministerie of thy holy woorde, and Gospell, that the kyngdom of thy sonne Jesus Christ may increase and shine throughout all the worlde.

¶ A Praier to God the sonne.

IEsus christ, sonne of the euerliuyng God, crucified for vs, and raised also frō the dead, & now raignyng at the right hād of the father, that thou maiest giue giftes vnto men, which hast said, come vnto me all ye that labour and be heauy laden, and I will refresh you: haue mercie vpon vs, and pray for vs vnto the eternal father: sanctifie & gouern

gouerne vs with thy holy spirit, helpe & succour vs in al our necessities, as thou hast promised, saiyng: I wil not leaue you cõfortles.

¶ A Praier to God the holy ghost.

O God holy spirite, poured vpon the Apostles, whiche waste promised vs by the sonne of GOD our redeemer, to kindle in vs a true knowledge and inuocation to God, as it is written, I will poure vpon you the spirite of grace and compassion: make to arise in oure hartes a true feare of God, and a true faith and knowledge of the mercie, which the eternall father of our lord Jesus Christ, hath promised vnto vs for hys sonnes sake. Be our comforter in all counsailes and daungers: Illuminate our vnderstandyng, and fill our hartes with newe affectes, and spirituall motions, and renew vs bothe in soule and bodie, that we may dye to synne, and liue to rightousnes, and so in true obedience may praise the father of our Lord Jesus Christ, and his soonne our redeemer, and thee also our comforter euerlastingly.

¶ You maie also forme your praier to the holy ghost in this sorte.

O Holy & blessed spirite, together with the father and the sonne our true and euerliuyng God, full of maiestie and power

power, whiche with thy heauenly inspiration, quickenest the mindes of those that afore were deade in sinne, makest ioyfull the hartes of the faithful penitent, bringest into the way of truth al such as haue erred, and gone astraie, comfortest the soules of such as hunger and thirst after righteousnesse, and plentifully enrichest those with diuerse giftes, which al ke theim in Jesus Christes name: purifie our hartes (wee beseche thee) and inflame theim with the fire of thy loue: Replenishe them with thy heauenly benefites, and spirituall blessynges, that they may be made meete temples for thee: lead vs into al truth which art the onely fountaine of truthe, and mortifie in vs what soeuer proceedeth not of thee. Arme vs against the craftie assultes of subtile Sathan, against the craftie assaultes of the wicked world, and against the synfull lustes of filthie flesh; that we beyng indued with grace from aboue: by the holy inspiration, may walke forwardes in newnes of life, in holines and righteousnesse, all the daies of our life.

FINIS.

Imprinted at London, by
Iohn Kyngston.